

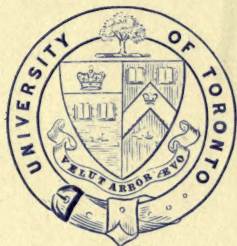
VANDERBILT ORIENTAL SERIES—VOL. IX.

GRAECO-PERSIAN NAMES

—
STONECIPHER


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THE VANDERBILT ORIENTAL SERIES

EDITED BY

[Vol. IX]

HERBERT CUSHING TOLMAN AND JAMES HENRY STEVENSON

GRAECO-PERSIAN NAMES

BY

ALVIN H. M. STONECIPHER, Ph.D.

PROFESSOR IN INDIANA CENTRAL
UNIVERSITY



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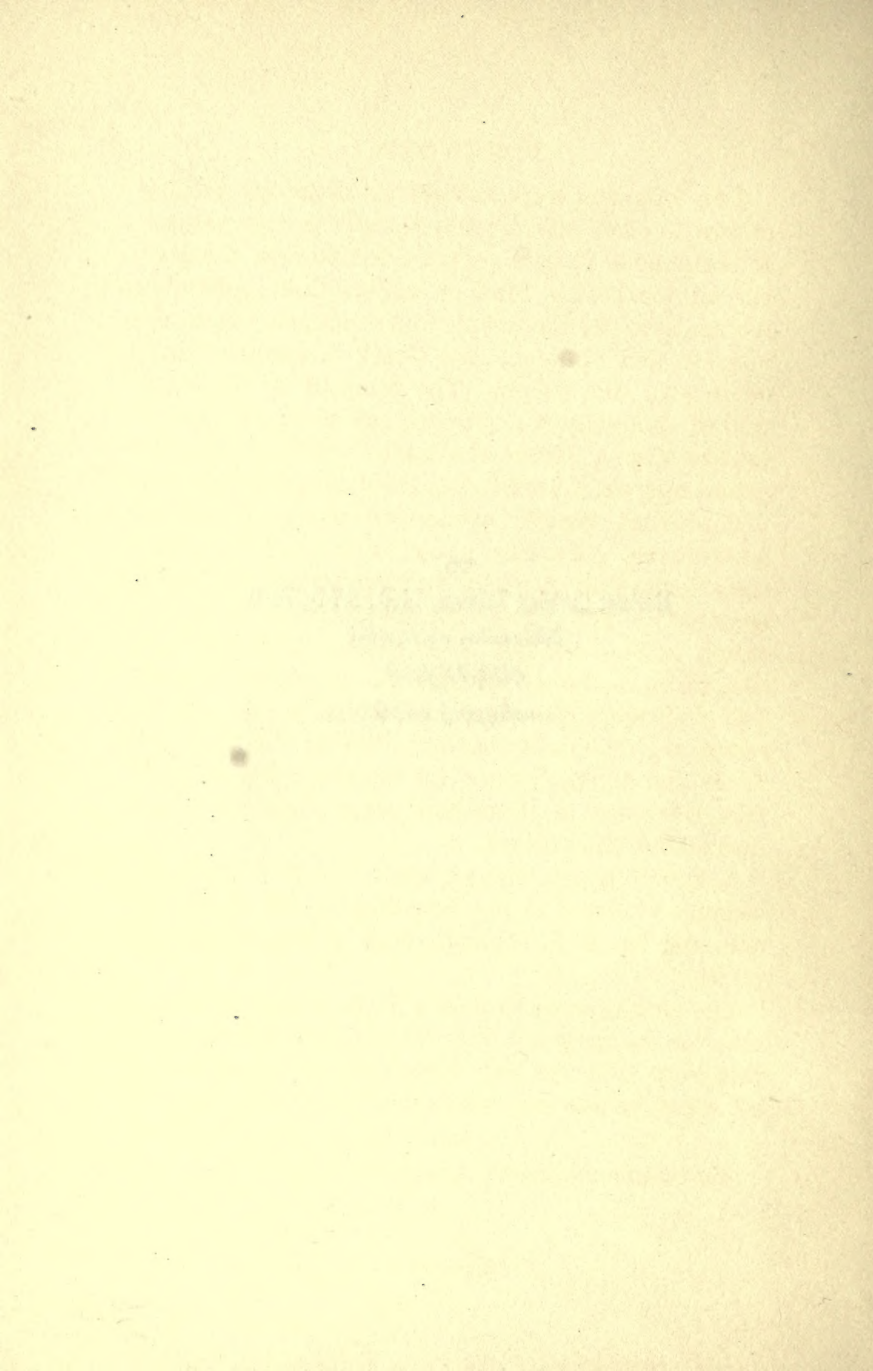
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ALVIN H. M. STONECIPHER

TO
Herbert Cushing Tolman, LL.D., S.T.D., Ph.D.

διδασκάλῳ πολυμαθεῖ

φίλῳ ἀληθινῷ

καθηγητῇ σοφῷ



FOREWORD

THE following work has seemed necessary because of two lines of interest which unite in this subject. It is intended to be a contribution both to the present all too scanty fund of information concerning the Ancient Persian people and language and to the interest and value of the Greek literature which deals with this people. The value of an investigation of this subject is further enhanced by the fact that so large a part of the Ancient Persian personal names now extant are preserved in Greek literature.

Ferdinand Justi's exhaustive work, *Iranisches Namenbuch*, furnishes a collection and historical classification of Ancient Iranian names, to which constant reference has been made during the preparation of this treatise. Due consideration has also been given to the etymological phase of Justi's work. The chief linguistic sources on which the author has relied are Tolman's *Ancient Persian Lexicon and Texts* and Bartholomæ's *Altiranisches Wörterbuch*. Due reference to these and other works is found throughout the volume.

Acknowledgment is here made of the valuable assistance rendered in proof-reading by Dr. H. C. Tolman and Dr. E. L. Johnson, both of Vanderbilt University.

The author owes Professor Tolman special thanks also for the personal interest which he has taken in this work from the beginning and for the wise counsel which he has ever been ready to give.

ALVIN H. M. STONECIPHER.

VANDERBILT UNIVERSITY, August 24, 1917.

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ABBREVIATIONS

- Ar.** = Aryan.
Art. Sus. = Artaxerxes Inscriptions of Susa.
Av. = Avestan.
Bh. = Behistan.
Bthl., Grund. = Bartholomæ, Grundriss der iranischen Philologie.
Bthl., Wb. = Bartholomæ, Altiranisches Wörterbuch.
Bthl., Zum Wb. = Bartholomæ, Zum Altiranischen Wörterbuch.
comp. = in composition.
Dar. NR. = Darius Inscriptions of Naḫš-i-Rustam.
Dar. Sz. = Darius Inscriptions of Suez.
Elam. = Elamite.
Fragm. = Fragmenta Historicorum Græcorum (Müller).
GAv. = Gāthā Avesta.
Goth. = Gothic.
Gr. = Greek.
Gram. = Grammaire du Vieux Perse (Meillet).
Gr. PN. = Griechische Personennamen (Fick).
Hdt. = Herodotus.
Historical Grammar = Historical Grammar of the Ancient Persian Language (Johnson).
hype. = hypocoristic.
I. E. = Indo-European.
IF. = Indogermanische Forschungen.
Kelper = Die Perser des Aeschylus.
KZ. = Zeitschrift für vergleichende Sprachforschung.
Lex. and Texts = Ancient Persian Lexicon and Texts (Tolman).
Madressa Jubl. Vol. = Sir Jamsetjee Jejeebhoy Madressa Jubilee Volume.
Marquart = J. Marquart, Die Assyriker des Ktesias.
Middle Pers. = Middle Persian.
NB. = Iranisches Namenbuch (Justi).
New Pers. = New Persian.

O. H. G. = Old High German.

Oss. = Ossetic.

Pahl. = Pahlavi.

PPA. = present active participle.

PPfP. = perfect passive participle.

Seal Inscr. = Seal Inscriptions.

Skt. = Sanskrit.

Xerx. Pers. = Xerxes Inscriptions of Persepolis.

YAv. = Younger Avesta.

ZDMG. = Zeitschrift der Deutschen Morgenländischen
Gesellschaft.

GENERAL DISCUSSION

1. AN investigation of the etymology and meaning of Græco-Persian personal names is carried on, by no means, without difficulties. One of these difficulties is apparent from the very title given to this work, GRÆCO-PERSIAN NAMES. The transmission of these Persian names through any foreign medium would naturally disguise them to a certain degree, but this is especially true when that medium is Greek.

The Greeks are commonly reputed to have been very inaccurate in the transcription of foreign names. This reputation is justified, at least with regard to their treatment of the Ancient Persian. Such names as Ἀρταξέρξης from Artaxšaθ^ra, Μεγάβυζος from Bagabuxša, Σμέρδης from Bardiya, Τείσπης from Cišpi (Caišpi), and others testify to the freedom exercised by the Greeks in this regard.

2. But there were real difficulties to be encountered by the Greek writer who desired to record a Persian name. There were certain sounds in some of these names which could not be reproduced exactly by any of the letters of the Greek alphabet. Chief among them were those represented by the characters c, j, θ, θ^r, v, and š. But variations in transliteration were by no means limited to these. A glance at the chapter on phonology will show that some of the other letters have just as varied a representation.

3. Another difficulty and source of variety is one which, however, cannot be charged against the Greek historian. This lies in the possible lack of unity within the Ancient Persian language itself or in the

existence of a number of dialects which contributed their share to the special forms of the names received by the Greeks.

4. The subject of Ancient Iranian dialects is one of which little is known. Literary monuments of but two of these ancient dialects have come down to us, the inscriptions of the Achæmenidan kings and the Avestan literature. The first of these was the language of Persis, the southwestern dialect; the locality of the other has not been definitely determined. That other dialects existed is evident, but nothing remains which furnishes direct knowledge. The question of how far these dialects influenced the proper names which the Greeks have handed down to us as Persian is one which must, for the most part, be left undetermined. The supremacy of the Achæmenidans stamped many things as Persian which did not belong to Persis proper. So a number of the names which Greek authorities give as Persian may have had their origin in other dialects. This, then, may account in part for the frequent dissimilarity between the Greek forms of the names and the corresponding Ancient Persian words.

5. As evidence of dialect influence upon certain names given us by the Greeks as Persian is cited the variety of forms in which I. E. *tr* > Ar. *tr* appears. It is represented in Ancient Persian by *θ*^r (Tolman; ζ, Meillet; *ṛ*, Weissbach), which was probably a sibilant. This sound is reproduced by *σ*, *σσ* in Ἀσιδάτης, Τισσαφέρνης, and Ὠμισος, by *θρ* in Φαρναζάθρης and Ὀξάθρα, by *τρ* in Σατραβάτης and Ἀτραδάτης, and by *δρ* in Μεγασίδρης. The *δρ*, however, is doubtless only a Greek variation of *τρ* or *θρ*.

The transliteration of θ (a spirant) also would seem to afford some evidence of dialect influence. As a part of the name of the god Mithra (written **Miθra**, **Mitra** for ***Miθ^ra**), it is represented by Gr. θ (an aspirate) in *Μιθραδάτης* and *Μιθραφέρνης*, and by τ in *Μιτροβάτης* and *Μιτραφέρνης*; elsewhere it is represented by σ —viz., *Ἀτρασύρας*, *Μασίστης*, and *Σατάσπης*.

6. One should not, however, be too positive in the contention that all these variant forms actually represent dialects. We know only the approximate value of certain Ancient Persian symbols and therefore cannot determine how nearly they are approached in sound by the Greek letters. Granting that no exact equivalent for such symbols existed in the Greek alphabet, which seems certain in the main, then we must recognize the fact that the Greeks were forced to choose merely the nearest representative. Very naturally the choice varied with different writers. It must be remembered also that the name of the god Mithra, which forms the prius of some of the names mentioned above, appears in the Art. Ham. inscription under the form **Mitra** instead of **Miθra**, as elsewhere. And it should be further noted that Anc. Pers. θ , in the cases where it is represented by Gr. σ , is from Ar. $\text{š} < \text{I. E. } \hat{k}$, and corresponds to Skt. ç . This sound is probably only imperfectly reproduced by θ , being more of a sibilant than the other sounds represented by this character. If this be the case, Gr. σ would represent it much more nearly than Gr. θ .

7. Involved in the question of Ancient Iranian dialects is that of the unity within the Ancient Persian language. In his *Grammaire du Vieux Perse*, page 4, Professor Meillet states that there are in the reli-

gious and official vocabulary of the inscriptions "*des traces nombreuses de faits étrangers au dialecte perse,*" and, continuing, he says, "*et, hors de la Perse, il existait déjà sans doute une littérature, écrite ou non écrite, à laquelle les Perses ont emprunté certaines formes quand ils ont eu à rédiger les inscriptions conservées.*" Cf. also Johnson, *Historical Grammar*, 157, 158.

8. In support of this theory is offered the fact that s and z sometimes represent Ar. š, Skt. ç, I. E. k̂, and Ar. ž, Skt. j, I. E. ĝ, respectively, although θ and d are to be expected. The contention is that these deviations are contained in religious, official, and technical loan words from a literary dialect.

The words, however, which contain s instead of θ—namely, *asman*, *stone*, *firmament*; *asa*, *aspa* (comp.), *horse*; *vasiy*, *utterly*; *visa*, *vispa* (comp.), *all*—seem not to be especially strong in support of this theory. In fact, they all express ideas sufficiently commonplace to be considered common possessions and not the property of any special group. Neither do the words containing z instead of d—namely, *vazarka*, *great*, and *zana* (comp.), *race*, *people*—confirm this theory. It is true that *vazarka* is used in the royal title, yet it is frequently found in more commonplace expressions (cf. Dar. Sz. c. 3, 4; *hya D[ā]rayavahauš XSyahyā xšaθ^ram frābara tya vazarkam . . . who gave to Darius the king the kingdom, which (is) great*). The form **vadarka* nowhere occurs. *Zana* appears in *paruzana*, *containing many kinds of races*, and *vispazana*, *containing all kinds of races*, which are merely descriptive compounds of a general nature.

9. The following seems to be the proper interpre-

tation to place upon these facts. The Ancient Persian sounds corresponding to Ar. š , Skt. ç , I. E. k̂ , and Ar. ž , Skt. j , I. E. ĝ , were not reproduced exactly by any of the characters of the cuneiform syllabary, Ar. š being represented in Ancient Persian sometimes by θ , sometimes by s ; likewise Ar. ž by d or z . This conclusion is supported by the fact that s is never substituted for θ when the sound represented is from a source other than Ar. š —that is, from Ar. th or t —and that z is never substituted for d when the sound represented is from a source other than Ar. ž —that is, from d or dh . This may show that $\theta < \text{Ar. } \text{š}$ represents a sound different from that of $\theta < \text{Ar. } \text{th}$ or t , and that $\text{d} < \text{Ar. } \text{ž}$ differed in sound from $\text{d} < \text{Ar. } \text{d}$ or dh . What this difference is is shown by the fact that these sounds are sometimes represented by s and z —that is, they partook of the nature of sibilants, which is perfectly in keeping with their Indo-Iranian origin.

10. But the question naturally arises, What determined the choice between these letters? Although the data at hand are too meager to admit of conclusive proof, yet they seem to warrant the naming of two points which are related to these phenomena—namely, phonetic environment and the historical stage or stratum represented.

11. The influence of phonetic environment is seen in *asman*, *asa*, *aspa* ($< \text{Ar. } *a\text{š}ua$), *visa*, *vispa* ($< \text{Ar. } *u\text{iš}ua$), where Ar. š becomes the sibilant s instead of the dental spirant θ when it stands before the labio-nasal m or the labiodental u , and the s is retained after u has passed over into p , for the sake of greater ease in pronunciation.

12. The influence of historical strata in the language is recognized in several words. The two forms *asa* and *aspa* represent different transitional stages, thus: I. E. *eǵʷo-s > Ar. *ašʷa > Anc. Pers. *aspa* > *as(s)a > *asa*. Likewise in the case of *visa*, *vispa*: I E. *uǵʷo > Ar. *uīšʷa > Anc. Pers. *vispa* > *vis(s)a > *visa*.

13. The same conclusion may be reached also from another angle. Both *asa* and *aspa* enter into composition. *Asa* is found in *asabāri*, *horseman*; *aspa* in *uvaspa*, *possessing good horses*. *Asabāri* is a military term involving the organization of the fighting force into horsemen and footmen, and indicates, therefore, a later stage of civilization. On the other hand, the idea contained in *uvaspa* is essentially primitive, being used as an epithet of a district or section of country. Moreover, *aspa* is always the form which enters into proper names, which are, of course, primitive compounds; cf. *Aspakanah* (see Ἀσπακίνης), *Vištaspa* (see Ὑστάσπης), and others.

Likewise both *visa* and *vispa* enter into composition. *Visa* is found in *visadahyu*, *of or pertaining to all provinces*, *vispa* in *vispazana*, *containing all kinds of races*. *Visadahyu* is a compound resulting from the organized political life of the empire composed of provinces or satrapies; it is, therefore, a late compound. But *vispazana* expresses a primitive idea and is a word which would be coined early. So this also supports the conclusion that *visa* and *vispa* represent different stages in the development of the word in one dialect, not in different ones.

The compound *vispazana* was found above to be primitive because of *vispa* and the general sense of

the compound. This opinion is upheld by the particular form **zana**, not **dana*, since **z**, more closely than **d**, resembles Ar. **ž**. So both parts of the compound are distinctively primitive. The form **zana** appears also in the compound **paruzana**, which agrees with the above opinion both in form and in meaning. If the word occurred independently, it would doubtless have taken the form **dana*, after passing through the same development as **dan**, *to know*, Av. **zan**.

14. There still remain the words **vazarka** and **vasiy**, which seem to defy rational explanation. The inference to be drawn from these two forms, together with **viθa** (if we thus read inst. **viθaibiš**) instead of the more usual **visa**, seems to be that where there was no special influence brought to bear to determine the sound of a word in favor of the sibilants, analogy or lack of discrimination on the part of the scribe determined the choice in favor of one or the other.

15. It might seem proper that the names described in this treatise should be considered merely as Iranian, not Persian; but in view of the widespread dominion and influence of the Achæmenidan kings, of the phonetic and other considerations treated above, and of the absence of positive proof that they are of other dialects, they shall be treated from the standpoint of Ancient Persian, although the possible non-Persian origin of some is recognized. For example, *Μεθοβαρζάνης* (q. v.) might, because of **ζ**, be considered of dialectic origin; yet, considering the influence of historical strata (§§12, 13), it is even probable that **varzana* is an older form of Anc. Pers. **vardana**.

The imperfect correspondence of the two alphabets

should also be considered. So, although Σατάσπης (q. v.) may not appear at first to be thoroughly Persian, it must be remembered that σ is probably the nearest Greek representative of Anc. Pers. θ < Ar. š. And here also the influence of an older stratum should be taken into consideration. Similar cases are to be considered in like manner.

16. With regard to their form, Græco-Persian personal names are to be divided into two classes: those containing two stems and those containing one stem. Those of the first class we may designate as full names; those of the second, hypocoristic names, or *Kose-namen*.

17. Fick, in his *Griechische Personennamen*, pointed out very clearly the fact that Indo-European names were originally made up of two stems; but as such names were long and cumbersome, there arose the demand for shorter and more convenient forms for familiar use. Pāṇini, the Hindu grammarian, recognized this valuable principle that out of such a name as Deva-datta might be made, from the prius, the names Deva, Devaka, Devika, Deviya, and Devila, and from the posterius Datta, Dattaka, Dattika, Dattiya, and Dattila. So in Sanskrit both the prius and the posterius, with and without suffixes, may be used instead of the full name.

As was shown by Fick, these shortened forms are very common in Greek. An interesting example of this is found in Sappho (75, 77, Hiller-Crusius). In these two fragments the person addressed is evidently the same, but in the first the name is Μνασιδίκα, while in the other it appears as Δίκα.

This principle may be seen also in names common

in English. For example, Archibald gives Archy; Eugene, Gene; Gertrude, Gertie and Trude (Trudie); Elizabeth, Elsie and Betty; Herbert, Bert; Theodora, Dora, and many others.

18. The Græco-Persian names under consideration also conform to this principle. Both the first and the second elements of the compound names, with and without suffixes, appear instead of the compound. Generally one of the following suffixes is used in such a *Koseform*: -a, -(a)iya, -(a)ka, -(a)na, -(a)ra, -(i)ka, -(i)na, -(i)ta, -(u)ka.¹ Examples of hypocoristic names formed without a suffix are: *Μασίστης*, *Μίθρας*, and *Μίτρα*. Sometimes a part of the posterius is retained with the prius in forming a *Kose*name—e. g., *Βαγαπαῖος* from *Bagapāta*, *Μιθροβαῖος* from *Miθrapāta*, and *Μιθροδαῖος* from *Miθradāta*.²

19. Aside from this general conformity to the original Indo-European method of forming personal names, there are also other points which indicate that the single-stem names in Persian are derived from those of double stem.

One of these is the fact that in the great majority of cases where a stem is found in a single-stem name, it is also found in one or more compounds. Sometimes a considerable group of names is formed, by means of different suffixes, from a stem which appears in a compound. The word *baga* is found in various compound names, such as *Βαγαπάτης* and *Μεγαδάτης*,

¹The initial vowel is placed in parenthesis because it is in some cases, as originally, the final letter of the preceding syllable, but in others it is a part of the suffix.

²For a complete list of hypocoristic names formed by the various suffixes, see List of Hype. Suffixes.

from which are derived the hypocoristic forms *Βαγαῖος* and *Βαγαπαῖος*. From the name of the god *Mazdāh*, which appears in *Ὠρομάζης* and *YAv. Mazdaδāta*, comes the following list of hypocoristic names: *Μαζαία*, *Μαζαῖος*, *Μαζάκης*, *Μαζάρης*, *Μάζαρος*, *Μαζήνης*. From the various names made of compounds with *Miθra*, such as *Μιθραδάτης*, we have the shortened forms *Μιθραῖος*, *Μιθράνης*, *Μίθρας*, *Μιθρήνης*, *Μιθρίνης*. Likewise *farnah*, which is found in many double-stem names, gives us *Φαρνάκη(ς)*, *Φάρνακος*, *Φαρνούχης*, *Φαρνούχος*.

Another indication that this is the correct interpretation of the single-stem names is that they have no meaning in themselves. It is only when we trace them back to the original compounds that they become intelligible. For example, *Βαγαῖος* is meaningless, but the meaning of *Βαγαδάτης* or *Βαγαπάτης* is perfectly clear. Likewise the forms *Μιθραῖος*, *Μιθράνης*, *Μίθρας*, etc., are without signification; but the possibility of these meaningless forms is explained by a compound like *Μιθραδάτης*.

20. There are a few names, however, which seem to be somewhat irregular. *Μῆδος*, *Σόγδιος*, and perhaps *Μάρφιος* are evidently only proper adjectives which have in some way become applied to certain individuals as personal names. These names are to be considered as accidental and in no way referable to the principle which governs the formation of Indo-European names. Another name, *Μαρδόντης*, together with what appears to be an Avestan cognate form, *Βαρζαέντης*, seems to be only an adjective. It is, however, connected with the Persian name system, in that its stem **bard* belongs to the list of what may be called the name-forming words, since we recognize

it in Ἀριομάρδος (probably), Μάρδος (Μέρδης, Σμέρδης), and Σμερδομένης. Such association must be regarded as the cause for the use of the adjective formation *bardavant as a name.

21. Among the various words of which names are formed, there is one which demands special attention here, because its meaning is not at first apparent, and also because of the large number of names in which it is found. This is Anc. Pers. *arta* (comp.).

The Avestan cognate of Anc. Pers. *arta* is *arəta*, which is used only in composition, but which is from the same root as Av. *aša*. *Aša* means *truth, right*, a sort of moral or divine order in the universe which protects all that is good. This idea is then personified, by which *Aša* becomes the guardian and promoter of good.

The antithesis of *aša* is *draoga*, which in its adjectival use means *deceitful, untrue*; as a noun it means *deceit, lie*. Then, as *aša*, it is personified as the demon which cherishes falsehood and whatever is opposed to truth and right.

From this it is clear that in Avestan theology *Aša* is the personification of what one might call the Constructive Force in the world, while *Draoga* is the personification of the Destructive Force. We shall now see how these ideas are maintained in Ancient Persian. First let us examine *drauga*, the cognate of Av. *draoga*.

According to Bh. 4, 33ff., *Drauga* causes rebellions: "Says Darius the king: 'These (are) the provinces which became rebellious. *Drauga* made them rebellious, so that these deceived the people.'" In Bh. 4, 36, 37 Darius warns his successors to guard against *Drauga*: "Says Darius the king: 'O thou who shalt

be king in the future, protect thyself from Drauga.'” In Dar. Pers. d, 12ff. Darius prays that his country may be delivered from Drauga: “Says Darius the king: ‘ . . . and let Ahura Mazda protect this country from an evil host, from famine, from Drauga; may not an evil host nor famine nor Drauga come upon this country!’” It is because Darius is not an ally of Drauga (*draujana*) that Ahura Mazda aided him: Bh. 4. 61ff.: “Says Darius the king: ‘For this reason Ahura Mazda bore me aid and the other gods which are, because I was not an enemy, I was not an ally of Drauga (*draujana*), I was not a wrongdoer, neither I nor my family.’” Thus the conception of an Arch-destroyer is clearly recognized in Drauga as in the Avestan *Drauga*.

If *Drauga* is the Destroyer, who is the Builder and Preserver? This is discovered from a study of certain Ancient Persian names. *Artaxšaθra* (Ἀρταξέρξης) means *having his kingdom from Artā*. Who *Artā* is, we see from parallel names and words in Avestan and Ancient Persian. There is the Avestan adjective *ašapāta*, for which we have the evident Ancient Persian equivalent in the name **Artapāta* (Ἀρταπάτης). The Av. *ašapāta* means *protected by Aša*; so the Anc. Pers. **Artapāta* must mean *protected by Artā*. The Avestan adjective *ašaciθra* means *having his race from Aša*, in correspondence with which we have the Ancient Persian name **Artazana* (Ἀρταζάνης), which must mean *having his race from Artā*. For the Avestan name *Ašanəmah*, *giving Aša worship*, we have the Græco-Persian Ἀρτάνης, out of Anc. Pers. **Artanamah*, *giving Artā worship*.

From these parallels it is easily seen that the An-

cient Persian conception of **Arta** was the same as the Avestan conception of **Aša**, that of a divine government, a *Göttliche Weltordnung*, which aids those who act in accord with it, the perfect antithesis of **Drauga**, just as Av. **Aša** is the antithesis of **Drauga**.

If merely political law were signified by **arta** in these compounds, there would be no place for **dāta**, which commonly appears in this sense in the inscriptions. If rectitude were meant, it would be **arštā**: "According to rectitude (**arštā**) I ruled," says Darius in Bh. 4, 64.

Hence there is nothing to prevent the conclusion that Anc. Pers. **Arta** conveys the same philosophical idea as the Av. **Aša**, which may be expressed by such terms as the Kingdom of Truth or Divine Government.

22. It is well to notice also another rather prolific name-forming element, **farnah** (comp.). As **farnah** does not appear as an independent word in the inscriptions, but only in the name **Viⁿdafarnah** (see Ἰνταφέρνης), we must look to other sources for its meaning. Let us first investigate the signification of the Younger Avestan cognate, **x^varənah**, and then determine whether the Græco-Persian names containing **farnah** give evidence of a similar meaning for the Ancient Persian form.

Dr. Eugen Wilhelm (Madressa Jubl. Vol., pp. 159ff.), points out that YAv. **x^varənah** has two meanings, according as it is qualified by the adjective **kaoya** or **ax^varəta**.

The **kavaēm x^varənō** is a sort of divine splendor which attaches to the person of a legitimate king, who was considered divine, and of such persons as

Zarathuštra. Such a king holds his place by the grace of God and is possessed of divine right, which a usurper cannot hold.

The $x^v arēnō ax^v arētəm$ is of much more general application, being used with reference to persons of minor importance. It is the fortunate circumstance which brings success, glory, happiness. But since it is called $ax^v arēta$, *unattainable*, it is the idealized goal to which human beings aspire as the *summum bonum*, but which they seldom, if ever, attain. Perhaps the words *glory*, *fortune* come as near as any to expressing this rather intangible idea.

Of the names containing *farnah* which support the first of these meanings, perhaps $\Phiαρναζάθρης$ is the best example. Interpreted freely, this name means *possessing his kingdom by or through the "farnah,"* which points clearly to the royal $x^v arēnah$. Another is $\Phiαρναπάτης$, *protected by the "farnah,"* to which may be added 'Οροφάρνης , *whose "farnah" is from Ahura.*

But in other names *farnah* certainly has a more general meaning. For example, $\Sigmaαταφέρνης$, *whose "farnah" is wealth;* $\Sigmaατιφέρνης$, *whose "farnah" is well-being;* 'Ινταφέρνης , *who finds his "farnah."*

The meaning of some of the names containing this word is somewhat obscure, while others are capable of a double interpretation. The above discussion, however, leads to the belief that we may safely interpret Anc. Pers. *farnah* by approximately the same meaning as that given to YAv. $x^v arēnah$.

GRÆCO-PERSIAN NAMES

A

Ἀβίλταχα (μνήμονα: Hesych., Πέρσαι); probably Artaxerxes Mnemon (cf. Justi, NB. 2). Oppert, *Le Peuple et la Langue des Mèdes*, 229, emends Ἀβιάτακα. Cf. Anc. Pers. *yam*, *to reach, attain* + prefix *abiy, unto*; note YAv. *yāta*, *acquisition, possession*, Middle Pers. *yāt*.

Ἀβραδάτης. Anc. Pers. *aura, lord* (cf. Auramazdāh, *Ahura Mazda*) + *dāta*, PPfP. of Anc. Pers. *dā* (I. E. **dō*), *to give*, or *dā* (I. E. **dhē*), *to create*; *god-given* or *god-created*. *Modern*

Ἀβροκόμας. Anc. Pers. *aura, lord* (cf. Auramazdāh, *Ahura Mazda*); posterius perhaps Anc. Pers. *kāma, desire* (cf. Justi, NB. 498), Av. *kāma*, Skt. *kāma*; cf. Ἀρτακάμας (q. v.).

Ἀβροκόμης. See Ἀβροκόμας.

Ἀγδαβάτας. Prius may be connected with Anc. Pers. *haⁿj*, Skt. *sañj*; Av. **haxda* (PPfP. with *tha*, cf. Bthl. Grund. 209, 8), *that which is bound, federation* (for γδ cf. Oss. *аγδ, loin*, Av. *haxt*); posterius Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*.

Ἀδεύης. Hype. form based upon YAv. *aḍavi, un-deceiving* + suffix *a*.

Ἄδούσιος. Hype. form based upon Anc. Pers. *aduš (neg. prefix a + duš (comp.), *ill*, Av. duš, New Pers. duš, Skt. dus) + suffix (a)iya.

Ἀζάνης. Hype. form based upon YAv. āza (comp., New Pers. -āz), *directing, guiding*, fr. az, “*agere*,” Skt. -āja, Gr. -αγός + suffix (a)na.

Ἀθῶος. Perhaps YAv. Āθuya. Etymology uncertain. Cf. Bthl., Wb. 323.

Ἀμαζάσπης. Av. *hamāza (ham + āza), *a running or dashing together, clash*, Skt. samāja + Anc. Pers. aspa (comp.), *horse*, Av. aspa, Skt. açva; *possessing war horses*; cf. Justi, NB. 124.

Ἀμάζασπος. See Ἀμαζάσπης.

Ἀμήστρις. Hype. form containing perhaps Anc. Pers. *hamiyastra (cf. Anc. Pers. ham, ha, *together, with*, Skt. sam, and GAv. myastrā (comp.), *alliance*), *ally, comrade*.

Ἀμίστρης. See Ἀμήστρις.

Ἀμίστρις. See Ἀμήστρις.

Ἀμόργης. Anc. Pers. u, *good*, Av. hu, Skt. su + Anc. Pers. *margā, *pasture*, YAv. marəγā (New Pers. mary); *possessing good pastures*.

Ἀμύττη. See Ἀμυτις.

*Ἀμυτις (for Ἀμουντις). Anc. Pers. u, *good*, Av.

hu, Skt. su (cf. Ἀρόσσα, YAv. Hutaosā) + YAv. maiti, *thought* (cf. Armen. hmut). See Tolman, PAPA. 45. 28.

Ἀναφᾶς. See Ἀνάφης.

Ἀνάφης. Hype. form from *Ἀναφέρνης (cf. Ὀναφέρνης). YAv. varnaṭ (comp.), from van, *to gain, win* + Anc. Pers. farnah (comp.), *renown, glory*, YAv. xʾarənah; cf. YAv. varnaṭ-pəšna, *winning the battle*.

Ἀνδρόβαζος. Prius perhaps YAv. vandarə (comp.), possibly better read vandrə, fr. vand, *to praise*; probably influenced by Gr. ἀνδρο-; posterius YAv. bāzu, *arm*, Skt. bāhu; *possessing an arm devoted to glory*; cf. in meaning YAv. Vandarəmainiš, *possessing a mind devoted to glory*, and Gr. Κλεομένης.

Ἀνοῦτις. See Ἀμντις.

Ἀπάμα. Hype. form based upon Av. Apam (gen. pl. of āp, sc. napāt), *genius of the waters*, after whom the tenth day of the month was named (New Pers. ābām) + suffix a; cf. New Pers. Mihr(a)bām (Miθra + apam).

Ἀράσπας. Av. *ara, *ready, fit* (cf. GAv. arēm, YAv. arəm) + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. aṣva; *possessing ready horses*.

Ἀρβιάνης. Ἀρβ + ιανης (?); Justi, NB. 21, connects Ἀρβ- with YAv. aurva and -ιανης with Av. yana; *trefflichen Segen, Glück geniessend*.

Ἀρβουπάλης. Ἀρβου + παλης (?); Justi, NB. 21, connects ἄρβου- with *arbu, akin to ἄλφος, and -παλης with a word akin to πῶλος, *colt*, Goth. fula, I. E. *fō(u); *weisse Füllen besitzend*; etymology doubtful.

Ἀργήστης. Ἀργ- is perhaps connected with YAv. arəja, *worthy*, fr. arəj, Skt. arh; -ηστής suggests Av. asti, *companion*.

Ἀργόστη. Ἀργ- is perhaps YAv. arəja, *worthy*, fr. arəj, Skt. arh; for -οστη cf. Av. ušti, *wish*.

Ἀρδάβασδος. Variant of Ἀρτάβασδος (q. v.).

Ἀρήνιος. Acc. to Justi, NB. 22, an incorrect reading for Ἀρσίτης (q. v.).

Ἀριαβίγνης. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya + *bigna; cf. bigna in Bagabigna (Bh. 4, 84-85). Justi, ZDMG. 49, 682, endeavors to connect bigna with φοῖβος and renders it *splendor*; cf. also NB. 489. Bartholomæ, Wb. 922, inquires whether bigna is PPfP. of baj, *to give as a share*, Skt. bhaj.

Ἀρίαζος. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya; the posterior may be YAv. āza (comp., New Pers. -āz), *directing, guiding*, fr. az, “*agere*,” Skt. -aja, Gr. -αγός; cf. Νάβαζος (q. v.).

Ἀριαῖος. Hype. name from Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya + suffix (a)iya; fr. such a compound as Ἀριαμάζης or Ἀριαμένης.

Ἀριαμάζης. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya**; posterius may be connected with YAv. **mazah**, *greatness*, Skt. **mahas**.

Ἀριαμένης. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya** + Anc. Pers. **maniš** (comp.), *mind*, Av. **manah**.

Ἀριάμνης. Shortened from **Ἀριαμένης** (q. v.) or **Ἀριαράμνης** (q. v.).

Ἀριαράμνης. Anc. Pers. **Ariyāramna**: **Aršāmahyā** **pitā** **Ariyāramna** **Ariyāramnahyā** **pit[ā Cīšpiš]**, *the father of Arsames (is) Ariaramnes; the father of Ariaramnes [is Teispes]* (Bh. 1, 5); Anc. Pers. **Ariyā**, nom. pl. of **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya** + ***ramna**, fr. ***ram**, *to be or cause to be at peace*, YAv. **ram**, Skt. **ram** (Tolman, *Lex. and Texts*, 66); *bringing peace to the Aryans*.

Ἀριάσπης. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya** + Anc. Pers. **aspa** (comp.), *horse*, YAv. **aspa** (New Pers. **asp**), Skt. **açva**.

Ἀρίβαζος. Variant of **Ἀριόβαζος** (q. v.).

Ἀρίβαιος. Hype. form from a compound of Anc. Pers. **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya** and a word beginning with **b** + suffix (a)iya; cf. **Ἀριόβαζος** (q. v.) and **Ἀριοβαρζάνης** (q. v.).

Ἀρίζος. Variant of **Ἀρίαζος** (q. v.).

Ἀριμένης. Variant of **Ἀριαμένης** (q. v.).

Ἀριόβαζος. Anc. Pers. *Ariya, Aryan*, YAv. *Airya*, Skt. *Ārya* + YAv. *bāzu*, *arm*, Skt. *bāhu*.

Ἀριοβαρζάνης. Anc. Pers. *Ariya, Aryan*, YAv. *Airya*, Skt. *Ārya* + Anc. Pers. *vardana*, *town*, GAv. *varəzēna*, YAv. *varəzāna* (New Pers. *barzan*), *community*.

Ἀριομάζης. See Ἀριαμάζης.

Ἀριομάνδης. Anc. Pers. *Ariya, Aryan*, YAv. *Airya*, Skt. *Ārya*; for the posterius cf. GAv. *mand*, *to be mindful*, Gr. *μαθεῖν*, Goth. *mundōn*; also Anc. Pers. *mazdah* < Ar. **ma(n)δdhā* (Tolman, *Lex. and Texts*, 60).

Ἀριόμαρδος. Anc. Pers. *Ariya, Aryan*, YAv. *Airya*, Skt. *Ārya*; posterius *-μαρδος*, probably YAv. *bərəzant*, *lofty*. Cf. *Μάρδος* for Anc. Pers. *Bardiya*, a shortened form of the same root (Tolman, *Lex. and Texts*, 114).

Ἀριοφάρνης. Anc. Pers. *Ariya, Aryan*, YAv. *Airya*, Skt. *Ārya* + Anc. Pers. *farnah* (comp.), *renown*, *glory*, *fortune*, YAv. *x^rarənah*.

Ἀρίσβας. Perhaps a variant of Ἀράσπας (q. v.).

Ἀρισταζάνης. YAv. *airišta*, *unimpaired*, Skt. *ariṣṭa* + Anc. Pers. *zana* (comp.), *race*, fr. **zan*, *to give birth*, YAv. *zan*, Skt. *jan*; *of unimpaired race*.

Ἀρμαμίθρης. Prius perhaps YAv. *arəma*, *arma* (comp.), *arm* (New Pers. *arm*); posterius Anc. Pers.

Miθra, the god *Mithra*, Av. **Miθra**, Skt. *mitra*; *whose arm is Mithra*. The rough breathing was written probably through a supposed connection with Gr. ἄρμα.

Ἀρνάκης. Hyc. form based upon Anc. Pers. *arana (cf. *hamarana*, *battle*, YAv. *hamarəna*, Skt. *samarana*), fr. *ar*, *to set in motion* + suffix (a)ka.

Ἀρνάπης. Anc. Pers. *arana (cf. *hamarana*, *battle*, YAv. *hamarəna*, Skt. *samarana*), fr. *ar*, *to set in motion* + YAv. *pā*, *protecting, sustaining*; cf. -πης in *σατράπης*, Anc. Pers. *xšaθ^rapāvan*, *satrap, kingdom-sustaining*.

Ἀροασπο (coin inscription). Transliteration of YAv. *Aurvataspa*. Av. *aurvant*, *swift*, Skt. *aurvant* (Middle Pers. *arvand*) + Anc. Pers. *aspa* (comp.), *horse*, YAv. *aspa* (New Pers. *asp*), Skt. *açva*; *possessing swift horses*.

Ἀρπάτης (Ἀρπάτης). Prius may be shortened from YAv. *arəma*, *arma*, *arm* (New Pers. *arm*); posterius Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*. The rough breathing was written probably through a supposed connection with Gr. ἄρμα.

Ἀρσάκης. Anc. Pers. *Aršaka*: *Arašaka nāma Aθiyābaushahya* [puθ^ra], *Arsaces by name, [the son] of Athiyābaushna* (Seal Inscr. a). Hyc. form based upon Anc. Pers. *aršan* (comp.), *man*, YAv. *aršan*, Gr. ἄρσην + suffix (a)ka (Tolman, *Lex. and Texts*, 67); cf. Ὀάρσης (q. v.).

Arshenes Ἀρσάμας. Anc. Pers. aršan (comp.), *man*, YAv. aršan, Gr. ἄρσῃν + Anc. Pers. *ama, *might*, YAv. ama (Tolman, *Lex. and Texts*, 68); *possessing the might of a man*.

Ἀρσαμένης. Anc. Pers. aršan (comp.), *man*, *hero*, YAv. aršan, Gr. ἄρσῃν + Anc. Pers. maniš (comp.), *mind*, Av. manah; *hero-minded*; cf. Ἱερὰ μένης (q. v.).

Ἀρσάμη. See Ἀρσάμας.

Ἀρσάμης. See Ἀρσάμας.

Ἀρσης. Variant of Ὀάρσης (q. v.).

Ἀρσίχας. See Ἀρσάκης.

Ἀρσίμας. See Ἀρσάμας.

Ἀρσίτης. Hype. form based upon GAv. arəš, *proper, right*, YAv. arš + suffix (i)ta.

Ἀρταβαζάνης. Perhaps same as Ἀρτάβαζος (q. v.) with patronymic suffix (a)na.

Ἀρτάβαζος. Anc. Pers. arta (comp.), *divine government*, "göttliche Weltordnung," *Arta* (cf. Av. aša), Av. arəta, Skt. ṛta + YAv. bāzu, *arm*, Skt. bāhu; *whose arm (strength) is Arta*.

Ἀρταβάνης. Anc. Pers. arta (comp.), *divine government*, "göttliche Weltordnung," *Arta* (cf. Av. aša), Av. arəta, Skt. ṛta + YAv. pāna (comp.), *pro-*

tection, fr. Av. *pā*, *to protect*, Anc. Pers. *pā*, Skt. *pā*; *whose protection is Artā*.

Ἀρτάβανος. See Ἀρταβάνης.

Ἀρταβάριος. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Artā* (cf. Av. *aša*), Av. *arēta*, Skt. *ṛta* + Anc. Pers. *bara* (comp.), fr. *bar*, *to bear, uphold*, Av. *bara*, Skt. *bhara*.

Ἀρταβάσδης. See Ἀρτάβαζος (ζ=σδ).

Ἀρτάβασδος. See Ἀρτάβαζος (ζ=σδ).

Ἀρταβάτας. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Artā* (cf. Av. *aša*), Av. *arēta*, Skt. *ṛta* + Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*; *protected by Artā*.

Ἀρταβάτης. See Ἀρταβάτας.

Ἀρτάβης. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Artā* (cf. Av. *aša*), Av. *arēta*, Skt. *ṛta* + YAv. *pā*, *protecting, sustaining* (cf. -πης in *σατράπης*, Anc. Pers. *xšaθʾapāvan*, *kingdom-sustaining*).

Ἀρταβίδης. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Artā* (cf. Av. *aša*), Av. *arēta*, Skt. *ṛta* + **vid*, *to know, understand*, Av. *vid*, Skt. *vid*, *vida*, *knowing; understanding the divine government of the world* (cf. Skt. *vedavid*, *understanding the Veda*).

Ἀρταγέρσης. Prius Anc. Pers. arta (comp.), YAv. *ərəta*, PPfP. of *ar*, *to fix*, or arta (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta*; posterius may contain **garša* (cf. YAv. *gar*, *to praise*).

Ἀρταγύρσας. Variant of *Ἀρταγέρσης* (q. v.).

Ἀρταζώστρη. Prius connected with YAv. *ar*, *to fix, establish*, PPfP. *ərəta*; the root is in Anc. Pers. arta (comp.), Av. *arəta*; arta here may have only the participial force, or it may mean *divine government*, “*göttliche Weltordnung*,” *Arta*; for posterius Marquart (636, 637) posits **zaoštri* as corresponding to fem. of Anc. Pers. *dauštar*, *friend*.

Ἀρταχαμᾶ. See *Ἀρτακάμας*.

Ἀρτακάμας. Prius connected with YAv. *ar*, *to fix, establish*, PPfP. *ərəta*; the root is in Anc. Pers. arta (comp.), Av. *arəta*; arta here may have only the participial force, or it may mean *divine government*, “*göttliche Weltordnung*,” *Arta*; posterius probably Anc. Pers. *kāma*, *desire*, Av. *kāma*, Skt. *kāma*; cf. *Ἀβροκόμας* (q. v.).

Ἀρτάμης. Variant of *Ἀρτάμνης* (q. v.).

Ἀρτάμνης. Variant of Artamenes (Justinus 2, 10). Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta* + Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*, Skt. *manas*.

Ἀρτάνης. Variant of Ἀρτάμνης (q. v.).

Ἀρταξάνης. Anc. Pers. arta (comp.), which here may correspond to YAv. arəta, PPfP. of ar, *to fix, establish*, or it may have the meaning of *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. zana (comp.), *race*, YAv. zana, Skt. jana.

Ἀρτάξας. Variant of Ἀρταξίας (q. v.).

Ἀρταξάτας. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + YAv. xsāta, PPfP. of xsā, *to teach; taught, learned*, in regard to the *divine government of the world*, Arta.

Ἀρταξέρξης. Anc. Pers. Artaxšaθ^a: θātiy Artaxšaθ^a xšāyaθiya vazarka . . . adam Artaxšaθ^a xšāyaθiya puθ^a, *says Artaxerxes the great king . . . I (am) the son of Artaxerxes the king* (Art. Pers. a. 8-13). Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. xšaθ^a, *kingdom*, Av. xšaθra (New Pers. šahr), Skt. kṣatra (cf. Tolman, *Lex. and Texts*, 66); *possessing his kingdom through Arta*.

Ἀρτάξης. Variant of Ἀρταξίας (q. v.).

Ἀρταξίας. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. xšaya (comp.; cf.

xšayāršān = Ξέρξης), *king*, Av. xšaya, Skt. kṣaya; *king through Arta*.

Ἀρτάοζος. Variant of Ἀρτάβαζος (q. v.).

Ἀρταουάσδης. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arēta, Skt. ṛta + YAv. vazdah (comp.), *permanence, perpetuity; possessing perpetuity from Arta*. Cf. YAv. Ašavazdah.

Ἀρτάπαζος. Variant of Ἀρτάβαζος (q. v.).

Ἀρταπάνης. Variant of Ἀρταβάνης (q. v.).

Ἀρταπάτας. See Ἀρταβάτας.

Ἀρταπάτης. See Ἀρταβάτας.

Ἀρτάπης. See Ἀρτάβης.

Ἀρτάριος. Perhaps from Ἀρταβάριος (q. v.); cf. Justi, NB. 32, 37.

Ἀρτασούρας. Variant of Ἀρτασύρας (q. v.).

Ἀρτασύρας. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arēta, Skt. ṛta + Anc. Pers. θūra (comp.), *strong, powerful*, Av. sūra, Skt. gūra; *powerful through Arta*.

Ἀρταῦκτης. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av.

aša), Av. arəta, Skt. ṛta + Av. uxda (fr. vac, *to speak*, Skt. vac), *that which is spoken, the word (of the gods), oracle*.

Ἀρταῦντη. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Artā (cf. Av. aša) Av. arəta, Skt. ṛta + Av. vanta, *praise*.

Ἀρταῦντης. See Ἀρταῦντη.

Ἀρταφέρνης. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Artā (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. farnah (comp.), *glory, fortune*, YAv. x^varənah; cf. Μιτραφέρνης (q. v.) and Ὀροφέρνης (q. v.).

Ἀρταφρένης. Variant of Ἀρταφέρνης (q. v.).

Ἀρταχαίης. Prius Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Artā (cf. Av. aša), Av. arəta, Skt. ṛta; acc. to Justi, NB. 34, posterius is Av. haya, *quality, characteristic* (New Pers. xīm).

Ἀρτεμβάρης. Anc. Pers. arta (comp.; acc. case), *divine government*, “*göttliche Weltordnung*,” Artā (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. bara (comp.), fr. bar, *to bear, uphold*, Skt. bhara; cf. Ἀρταβάριος (q. v.). Cf. Bthl., Zum Wb. 54.

Ἀρτιβαρξάνης. YAv. arəti (same as Av. aši, Bthl., Wb. 192), *reward*, also personified as the goddess who rewards piety with prosperity, Arti + Anc.

Pers. *vardana*, *town*, GAv. *varəzāna*, YAv. *varəzāna*, *community, society* (New Pers. *barzan*).

Ἀρτιβόλης. YAv. *arəti* (same as Av. *aši*, Bthl. Wb. 192), *reward*, also personified as the goddess who rewards piety with prosperity, *Arti*; posterius doubtful.

Ἀρτίμας. YAv. *arəti* (same as Av. *aši*, Bthl., Wb. 192), *reward*, also personified as the goddess who rewards piety with prosperity, *Arti*; posterius perhaps connected with YAv. *mazah*, *greatness, abundance*.

Ἀρτοβαζάνης. Variant of Ἀρταβαζάνης (q. v.).

Ἀρτόμας. Perhaps a variant of Ἀρτούχας (q. v.); cf. Justi, NB. 40.

Ἀρτόντης. Perhaps of same origin as Ἀρταύντη (q. v.).

Ἀρτοζάρης. Variant of Ἀρταξέρξης (q. v.).

Ἀρτοξέρξης. Variant of Ἀρταξέρξης (q. v.).

Ἀρτόστης. Anc. Pers. *arta* (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta* + Av. *uštā*, *according to one's wish*, loc. of *ušti*, often used substantively in the sense of *welfare, good fortune; whose welfare is from Arta*.

Ἀρτούχας. Prius may be connected with Anc.

Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta*; but *arta* here may have only the participial force of YAv. *ərəta*, PPfP. of *ar*, *to fix, establish*; posterius with Anc. Pers. *va(h)u* (comp.), *good* (cf. *Vaumisa*, *Dārayavau*), Av. *vanhu*.

Ἀρτόχμης. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta* + Av. *vahma*, *suppliant; prayer, praise*; cf. Justi. NB. 516.

Ἀρτύβιος. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta*; posterius may be connected with Av. *vaf* (pres. *ufya*), *to sing of, to praise in song*; cf. Justi, NB. 514.

Ἀρτύντης. Variant of Ἀρταύντης (q. v.).

Ἀρτυστώνη. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta*; posterius perhaps Av. *uštana*, *uštāna*, *life*.

Ἀρτύφιος. Variant of Ἀρτύβιος (q. v.).

Ἀρτώνη. See Ἀρτωνίς.

Ἀρτωνίς. Anc. Pers. **artaunī*, *belonging to, adherent of*, *Arta*, Av. *ašaonī*, fem. of *ašāvan*.

Ἀρυάνδης. Perhaps of same origin as Ὀρόντας (q. v.).

Ἀσιαδάτας. Variant of Ἀσιδάτης (q. v.).

Ἀσιδάτης. Anc. Pers. āθri (comp.), *fire* (cf. āθriyādiya, Tolman, *Lex. and Texts*, 62), Av. ātar (New Pers. ādar) + Anc. Pers. dāta, PPfP. of dā (I. E. *dhē), *to create* or dā (I. E. *dō), *to give*; *Fire-given, Fire-created.* cf. *atradates*

Ἀσπαδάτης. Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva + Av. dātar (nom. dātā), *giver*, Skt. dātar; *giver of horses*.

Ἀσπαθίνης. Anc. Pers. Aspacanah (Dar. NRd. 1). Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva + Anc. Pers. canah (comp.), *desire*, YAv. cinah (comp.), Skt. canas; *having a desire for horses*; cf. Tolman, *Lex. and Texts*, 71.

Ἀσπακος. Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva + suffix (a)ka; hyc. form derived from a double-stem name containing aspa (cf. Ἀσπαδάτης and others).

Ἀσπαμίτης. Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva + Anc. Pers. Miθra, the god *Mithra*, represented in the Avesta as being drawn across the heavens by four white steeds, Av. Miθra, Skt. mitra.

Ἀσπίσας. Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva + Av. isa (comp.), *desiring*, or Av. iš, *desire*; *desiring* or *having a desire for horses*.

Ἀστάσπης. YAv. *ašta*, *eight*, Skt. *aṣṭa* + Anc. Pers. *aspa* (comp.), *horse*, YAv. *aspa* (New Pers. *asp*), Skt. *aṣva*; *having eight horses*; cf. YAv. *Ašta-aurvant*, *having eight runners*.

Ἀστης. Hype. form based upon YAv. *ašta*, *eight* (cf. Ἀστάσπης (q. v.)); cf. also YAv. *ašta*, *messenger*.

Ἀτόσσα. YAv. *Hutaosā*, Anc. Pers. *u* *good*, Av. *hu*, Skt. *su*; for posterius Bartholomæ, Wb. 1822, posits **taosa*, *thigh*, Middle Pers. *hutōs*, O. H. G. *dioh*; cf. in meaning Skt. *vāmoru*, Gr. *καλλίπυγος*.

Ἀτραδάτης. YAv. *ātərə-dāta*, *atrə-dāta*, Anc. Pers. *āθri* (comp.), *fire*, Av. *ātar*, *ātərə* + Anc. Pers. *dāta*, PPfP. of *dā* (I. E. **dhē*), *to create*, or *dā* (I. E. **dō*), *to give*; *Fire-created* or *Fire-given*; cf. Ἀσιδάτης (q. v.).

Ἀτροπάτης. YAv. *Atərəpāta*, Anc. Pers. *āθri* (comp.), *fire*, Av. *ātar*, *ātərə* + Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*; *Fire-protected*.

Αὐραδάτης. See Ἀβραδάτας.

Αὐρομασδης. See Ὀρομάξης.

Αὐτοβάρης. Anc. Pers. **auta*, *understanding* (cf. YAv. *aot*, *to understand*) + Anc. Pers. *bara* (comp.), fr. *bar*, *to bear*, Av. *bara*, Skt. *bhara*.

Αὐτοβοισάχης. Anc. Pers. **auta*, *understanding* (cf. YAv. *aot*, *to understand*); according to Justi,

NB. 52, *posterius* may be connected with Armen. boys, *to plant*, from which come *būsak*, *būsanil*.

Ἀὐτοφραδάτης. Anc. Pers. **auta*, *understanding* (cf. YAv. *aot*, *to understand*) + YAv. *fra-dāta* or *-dāta*, PPfP. of *dā* (I. E. **dhē*), *to make*, or *dā* (I. E. **dō*), *to give*, with prefix *fra*, *forth*; *set forward*, *advanced*; *preëminent in understanding*.

Ἀχαιμένης. Anc. Pers. *Haxāmaniš*: *Cišpaiš pitā Haxāmaniš* (Bh. 1, 5, 6), *the father of Teispes (is) Achæmenes*, Anc. Pers. **haxā* (nom. sing. in composition; cf. Tolman, *Lex. and Texts*, 131), *friend*, YAv. *haxi*, Skt. *sakhi* + Anc. Pers. *maniš* (comp.), *mind* (cf. Av. *manah*); *friendly-minded*.

Ἀχαιμενίδης. Patronymic form of Ἀχαιμένης (q. v.), the Greek patronymic being used to express the Anc. Pers. proper adj. *Haxāmanišiya* (*Haxāmaniš* + suffix (a)*iya*), *of the race of Achæmenes*, *Achæmenidan*.

B

Βαγαδάτης. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *dāta*, PPfP. of *dā* (I. E. **dhē*), *to create*, or *dā* (I. E. **dō*), *to give*; *god-created*, *god-given* (cf. in meaning Gr. θεόδοτος).

Βάγαζος. Probably a corruption of Μεγάβαζος (q. v.) or Μεγάβυζος (q. v.).

Βαγάθωος. Perhaps a corruption of *Bagadāta* (see *Βαγαδάτης*). Justi, NB. 68, suggests that *θω* = *thā* < *dāta*.

Βαγαῖος. Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + suffix (a)*iya*; hypc. form of perhaps *Βαγαπάτης* (q. v.).

Βαγαπαῖος. Hypc. form of *Βαγαπάτης* (q. v.); first letter of posterius is retained and suffix (a)*iya* added.

Βαγαπάτης. Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*; *god-protected*.

Βαγασάκης. Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*); posterius may be YAv. *saoka*, *favor, advantage*; Justi, NB. 509, posits Anc. Pers. **sāka*, Skt. *çāka*, *strength*.

Βαγόραζος. Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + Av. *rāzar*, *command, order*.

Βαγωδάραν (acc.). Shortened from *Βαγωδαπανᾶν* (q. v.).

Βαγωδαπανᾶν (acc.). Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + YAv. *darəna*, *fortress*, Skt. *dharana*; *having the gods as his fortress*.

Βάδρης. Justi, NB. 56, posits Av. **badra*, “*glücklich*,” “*Glück*,” New Pers. *bahr*, Skt. *bhadra*; hypc. form.

Βαζάκης (ὁ θαυμαστός). Hypc. form of perhaps *Ἀράβαζος* (q. v.) with suffix (a)*ka*.

Βαζάνης. Hype. form of perhaps Ἀρταβαζάνης (q. v.).

Βαζαφαρμάνης. Variant of Βαρζαφάρνης (q. v.).

Βαρζαέντης. YAv. Bərəzavant, YAv. barəz, bərəz, *high* + suffix vant; cf. Bthl. Wb. 960.

Βαρζάνης. Hype. form based upon Anc. Pers. *vardana, town*, GAv. *vərəzēna*, YAv. *varəzāna* (New Pers. *barzan*), *community, society*; perhaps from Ἀριοβαρζάνης (q. v.).

Βαρζαφάρνης. YAv. *barəz, bərəz* (comp.), *high* + Anc. Pers. *farnah* (comp.), *glory, renown*, YAv. *xʾarənah*; *having high renown*.

Βάρης. Perhaps variant of Βάδρης (q. v.).

Βαρνάβαζος. Variant of Φαρνάβαζος (q. v.).

Βαρσαέντης. See Βαρζαέντης.

Βαρσίνη. Justi, NB. 64, posits Av. *varesaena, fr. YAv. *varəsa, hair* + suffix *aena*; "*die Gelockte*;" perhaps a hype. form based upon *varəsa* + suffix (i)na.

Βασσάκης. Variant of Βαγασακης (q. v.).

Βήλουρος. According to Pott, ZDMG. 13,384, connected with New Pers. *belūr, beryl*.

Βισθάνης. See Ὑστάνης.

Βόγης. Hype. form based upon Av. būj, *release, deliverance*, fr. YAv. buj, *to release, save* + suffix a.

Βόζος. Perhaps hype. form of Bagabuxša (see Μεγάβυζος).

Βουβάχης. Anc. Pers. *bū, *earth, land* (cf. Anc. Pers. būmī, *earth*, Skt. bhūmi), Skt. bhū + GAv. бага, *allotment*, Skt. bhaga; *possessing an allotment of land*; cf. Skt. bhūbhāga, *spot of earth*, and Βουβάρης (q. v.).

Βουβάρης. Anc. Pers. *bū, *earth, land* (cf. Anc. Pers. būmī, *earth*, Skt. bhūmi), Skt. bhū + Anc. Pers. bara (comp.), *bearing, possessing*, YAv. bara, Skt. bhara; *possessing land*; cf. Skt. bhūbhṛt and Βουβάκης (q. v.).

Βουγαῖος. Hype. form based upon Av. būj, *release, deliverance*, fr. YAv. buj, *to release, save* + suffix (a)iya; cf. Βόγης (q. v.).

Βουπάρης. Variant of Βουβάρης (q. v.).

Βράζας. Incorrect reading for Βαρζάεντης (q. v.).

Γ

Γωβρίας. See Γωβρίας.

Γωβρύας. Anc. Pers. Gaubruva: Gaubruva Pātiš-uvariš Dārayavahauš xšāyaθiyahyā arštibara, *Gobryas, a Patischorian, spearbearer of Darius the king* (Dar. NRe.). According to Justi, IF. 17, Anz. 111, *gau, *cattle* + *baruva, Skt. bharu, *lord; lord of cattle*.

Δ

Δαδοῦχος. Cf. Anc. Pers. [Dātu]hya, Bh. 4, 85 (cf. Tolman, *Lex. and Texts*, 98). The supplement [datu-] is uncertain. The Babylonian gives za-'tu-'a. Bartholomæ, Wb. 731, reads Dāduhya and suggests a possible connection with Ar. *d(h)uns, *to pant, blow*, with intensive reduplication.

Δαϊφάρνης. YAv. dāhi (comp.), *creation* + Anc. Pers. farnah (comp.), *glory*, YAv. x^varənah.

Δαϊφέρνης. See Δαϊφάρνης.

Δαμασπία. Fem. formation from YAv. Jāmāspa. The prius *jāma is connected by Justi, NB. 109, with Skt. janman, *birth, production*, giving it the meaning of *race*; posterius is Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. açva.

Δαμάτας. By metathesis from Δατάμας (q. v.).

Λαοῦχος. See Δαδοῦχος.

Δαρειαία. See Δαρείος.

Δαρειαίας. See Δαρείος.

Δαρειαῖος. See Δαρείος.

Δαρείος. Anc. Pers. Dārayavau: adam Dārayavauš xšāyaθiya vazarka, *I (am) Darius the great king* (Bh. 1, 1). Anc. Pers. dāraya(t), PPA. of dar, *to hold, possess*, Av. dar, Skt. dhr̥ + Anc. Pers. va(h)u (comp.), *good* (cf. Vaumisa), Av. vanhu, Skt. vasu.

Δαριήκης. Hype. form of Δαρείος (q. v.) with suffix (a)ka.

Δατάμας. See Δατάμης.

Δατάμης. Perhaps hype. form of a full name composed of Anc. Pers. *dāta*, *law* + a word beginning with *m*, perhaps *Miθra* (cf. Justi, NB. 81).

Δαταφέρνης. Prius either Anc. Pers. *dāta*, PPfP. of *dā* (I. E. **dō*), *to give*, Av. *dā*, or Anc. Pers. *dāta*, *law*, fr. *dā* (I. E. **dhē*), *to create*, Av. *dā*; posterius Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *x^rarənah*.

Δαυρίσης. Prius perhaps YAv. *davi* (comp.), *deceit*; posterius may be connected with YAv. *riš* (pres. *irišya*), *to harm, injure*; cf. Justi, NB. 82, 508.

Δηϊόκης. Perhaps hype. form of Anc. Pers. **da-hyāupati*, *governor of a province*, Av. *daiñhupaiti* with suffix (a)ka (cf. Justi, NB. 76).

Δοτάμας. See Δατάμης.

Δῶτος. Doubtless hype. form of a name containing Anc. Pers. *dāta*, as PPfP. of *dā* (I. E. **dhē*), *to create*, or *dā* (I. E. **dō*), *to give*, or with the meaning *law*.

E

Ἐξάθρης. See Ὁξάθρης.

Ἐξαόρτης. Origin uncertain; cf. Ὁξάθρης (q. v.) and Ζωροάστρης (q. v.).

Εὐφράτας. It would seem that *eu* represents here the Anc. Pers. *u*, *well*, Av. *hu*, Skt. *su*; posterius is connected by Justi, IF. 17, Anz. 116, with **frāta*, *fire* (Armen. *hrat*; *unto whom the fire is gracious*. Bartholomæ, Wb. 1830, however, regards the posterius as a loan word.

Z

Ζαμάσφης. From YAv. *Jāmāspa* (q. v. under *Δαμασπία*).

Ζάμης. Probably hypc. form from YAv. *Jāmāspa* (q. v. under *Δαμασπία*); cf. *Ζαμάσφης* (q. v.).

Ζαριάδρης. YAv. *Zairivairi*, fr. YAv. *zairi*, *yellow*, *gilt* + YAv. *vairi*, (comp.), *breastplate*; *having a gilt breastplate*.

Ζωροάστρης. Greek name of the Avestan *Zarathuštra*, fr. **zarant*, *old*, Skt. *jarant* + Av. *uštra*, *camel*; *whose camels are old* (Bthl., Wb. 1676); but Justi, NB. 381, considers the Greek form *Ζωροάστρης* to be from YAv. *zāvar*, *power* + YAv. *yaštar*, *worshiper*, *sacrificer*; cf. also Pott, ZDMG. 13, 425, and Rapp, *ibid.* 19, 34. Ascoli, Beiträge z. vgl. Spr. 5, 210.

H

Ἡλικος. May be hypc. form based upon YAv. *harēka*, *rejected*; probably influenced by Gr. ἡλικία.

Ἡρώδης. See Ὑρώδης.

I

Ἰδέρνης. See Ὑδάρνης.

Ἰεραμένης. Prius perhaps Av. *vīra*, *man*, *hero*, Skt. *vīra*, influenced by Gr. *ιερός*; posterius Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*; *having a hero-mind*; cf. in meaning Ἀρσαμένης (q. v.).

Ἰζαβάτης. See Ἰξαβάτης.

Ἰθαμίτρης. May be from Anc. Pers. *viθ*, *royal race*, Av. *vis*, Skt. *viç* + Anc. Pers. *Miθra*, the god *Mithra*, Av. *Miθra*, Skt. *mitra*; inverted compound; cf. Ἀσπαμίτρης (q. v.).

Ἰμαῖος. Hype. form based upon Av. *Yima*, Skt. *Yama*, New Pers. *Jam*(šēt), *Jamshid*—i. e., *Yimō xšaētō*, *Yima the glorious* + suffix (a)iya; cf. Y. 9. 4.

Ἰνταφέρνης. Anc. Pers. *Viⁿdafarnah*; *Viⁿdafar[nā] nāma Pā[rsa] manā baⁿdaka avamšām maθištam akun-avam*, *Intaphernes by name, a Persian, my subject, him I made chief of them* (Bh. 3, 84, 85). Anc. Pers. **viⁿda(t)*, PPA. of **vid*, *to find*, Av. *vid*, Skt. *vid* + Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *x^varənah*; cf. Tolman, *Lex. and Texts*, 126.

Ἰξαβάτης. Av. *aēša*, *powerful*, fr. *is*, *to be master over*, + Av. *paiti*, *lord, ruler* (New Pers. *bad*), Skt. *pati*. Marquart reads *Izadbates*, Av. *yazata*, *worshipful, god* (Middle Pers. *yazat*, New Pers. *izad*) + Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*.

Ἰξαλβάτης. Corruption of Ἰξαβάτης (q. v.).

Ἰσδεγέρδης. See Ἰσδιγέρδης.

Ἰσδηγέρδης. See Ἰσδιγέρδης.

Ἰσδιγέρδης. Av. yazata (PPfP. of yaz, *to worship*, Anc. Pers. yad, Skt. yaj), *worshipful, god* (Middle Pers. yazat, New Pers. izad) + Anc. Pers. karta, PPfP. of kar, *to make*, Av. kar, Skt. kr̥. Cf. Izdgerd, Yazdkart.

Ἰσογαῖος. Corruption of Σόγδιος, the I being from the preceding ΔΗΜΩΙ and A for Δ, acc. to Justi, NB. 305.

Ἰστάνης. Variant of Ὑστάνης (q. v.).

K

Καμβύσης. Anc. Pers. Kaⁿbūjiya: Kaⁿbūjiya nāma Kūrauš puθ^a amāxam taumāyā, *Cambyses by name, the son of Cyrus, (was) of our family* (Bh. 1, 28). Bartholomæ, Wb. 436, suggests *kaⁿbū + jiyā (cf. YAv. jyā, *sinew*), “*mit Sehnen aus -?*”; cf. Foy, KZ. 35, 62 and Justi, NB. 490.

Καρτώμης. Prius perhaps Anc. Pers. kārā, *the people, army*; posterius may be either Anc. Pers. taumā, *family*, in which case the compound would mean *possessing a family of the army—i. e., belonging to the warrior-class* (cf. Pott, ZDMG. 13, 443), or Anc. Pers. tauman, *power, might* (cf. Bthl., Wb. 623; Tolman, Lex. and Texts, 91).

Κουάτης. Anc. Pers. Gaumāta: pa[sāva] I martiya maguš āha Gaumāta nāma, *afterwards there was one man, a Magian, Gaumāta by name* (Bh. 1, 36). Av. gau (in comp. gao, Anc. Pers. *gau), *cow*, also products of cattle, such as *flesh, milk* (mixed with haoma in sacrifices), Skt. go; posterius perhaps mātā, PPfP. of Anc. Pers. mā, *to measure*, Av. mā, Skt. mā; here perhaps with the sense of ā-mātā, *proved skillful or capable in*; as applied to Magian or priest the meaning of the compound would be: *measured, proved or tested, in the use of cattle or their products in the sacrifices*. Against this view see Bthl., Wb. 484.

Κρανάσπης. For prius Justi, NB. 499, posits Anc. Pers. *krāna, from New Pers. kurān, "*gelbbraun*"; posterius Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. aṣva.

Κραξάρης. Uvaxštra, Bh. 2, 15; 4, 19. Anc. Pers. u, *good*, Av. hu, Skt. su + *vaxštra, fr. Av. vaxš, *to grow*, Skt. vakṣ (cf. Tolman, Lex. and Texts, 77).

Κῦρος. Etymology and meaning doubtful, probably non-Iranian name. The Persians are said to have connected the meaning with "sun" (Justi, NB. 167). According to Strabo 729, the original name before the assumption of that of the river Cyrus was Agradates. If Γ is to be read, we might compare YAv. ayra, *highest*, not *country(-given)*, as Sayce Hdt. 69; if T, we have Atradates, the reputed father of Cyrus (Ctesias in Nicol. Damasc., Müller, Fragm. III, 398), Av. ātar (Middle Pers. ātur, New Pers. ādar), *fire*. The posterius in both cases is dāta, PPfP. of Anc. Pers. dā

(I. E. *dhē), *to create*, Av. dā, or Anc. Pers. dā (I. E. *dō), *to give*, Av. dā.

A

Λίαιος. Justi, NB. 183, connects with Av. srīra, *beautiful*.

Λυθίμνας. Perhaps hypc. form connected with YAv. uruθman, *growth*, fr. YAv. raod, *to grow* (cf. Justi, NB. 183).

M

Μαγαδάτης. Variant of Βαγαδάτης (q. v.).

Μαγαῖος. Variant of Βαγαῖος (q. v.).

Μαδάτας. Anc. Pers. māh, *month*, Av. māh, *moon-god*, Māh (New Pers. māh), Skt. mās + dāta, PPfP. of Anc. Pers. dā (I. E. *dhē), *to create*, Av. dā, or Anc. Pers. dā (I. E. *dō), *to give*, Av. dā; Māh-created or Māh-given.

Μαδέτης. Variant of Μαδάρας (q. v.).

Μάδρης. See Βάδρης.

Μαζαία. See Μαζαῖος.

Μαζαῖος. Anc. Pers. mazdāh (in Auramazdāh, see Ὀρομάζης), Av. mazdāh, *mindful, knowing all* (cf. Av. mazdā, *to hold in mind, remember*) + suffix (a)iya; hypc. form perhaps of *Mazda-dāta (see dāta in Ba-

γαδάτης) or Mazda-pāta (see pāta in Βαγαπάτης); cf. Βαγαῖος (q. v.).

Μαζάχης. Hype. form based upon Anc. Pers. mazdāh (in Auramazdāh, see Ὠρομάζης), Av. mazdāh, *mindful, knowing all* (cf. Av. mazdā, *to hold in mind, remember*) + suffix (a)ka; cf. Μαζαῖος (q. v.).

Μαζάρης. Hype. form based upon Anc. Pers. mazdāh (in Auramazdāh, see Ὠρομάζης), Av. mazdah, *mindful, knowing all* (cf. Av. mazdā, *to hold in mind, remember*) + suffix (a)ra; cf. Μαζαῖος (q. v.).

Μάζαρος. See Μαζάρης.

Μαζήνης. Hype. form based upon Anc. Pers. mazdāh (in Auramazdāh, see Ὠρομάζης), Av. mazdāh, *mindful, knowing all* (cf. Av. mazdā, *to hold in mind, remember*) + suffix (a)na; cf. Μαζαῖος (q. v.).

Μάης. Hype. form based upon Anc. Pers. māh, *month*, Av. māh, *moon, moon-god*, Māh (New Pers. māh), Skt. mās, perhaps with suffix a.

Μαῖβουζάνης. Anc. Pers. māh, *month*, Av. māh, *moon, moon-god*, Māh, Skt. mās + YAv. būjyāna, participial adj. fr. buj, *to release, save; having release, salvation through Māh*; cf. Μιθροβουζάνης (q. v.).

Μαϊδάτας. Variant of Μαδάτας (q. v.).

Μαῖφαρνος. Anc. Pers. māh, *month*, Av. māh, *moon, moon-god*, Māh, Skt. mās + Anc. Pers. farnah (comp.), *glory, fortune*, YAv. x^varənah; *having the*

glory of the moon or having his glory, fortune from Māh.

Μαιφάτης. Anc. Pers. *māh*, *month*, Av. *māh*, *moon*, *moon-god*, *Māh*, Skt. *mās* + *pāta*, PPfP. of Anc. Pers. *pā*, *to protect*, Av. *pā*, Skt. *pā*; *Māh-protected*.

Μάνδρης. Perhaps corrupt reading for *Bádρης* (q. v.).

Μάραφισ. See *Μάρφυος*.

Μαρδόνιος. Anc. Pers. *Marduniya* (Bh. 4, 84). According to Justi, NB. 195, derived from **mardvan*, *mercy*, Av. **merzvan*, with suffix *ya* to the weak form *mardun*; but Bartholomæ, Wb. 1151, connects with **marduna*, “*Winzer*,” comparing New Pers. *mul*, *wine*, Skt. *mr̥dvikā*, *vine*; cf. also ZDMG. 54, 359.

Μαρδόντης. Anc. Pers. **Bardavant*, YAv. *Bərəz-avant* (cf. Anc. Pers. *vardana* = GAv. *vərəzāna*, YAv. *varəzāna*). Anc. Pers. **bard*, *high*, YAv. *barez*, *bərəz* + suffix *vant*; cf. *Βαρζαέντης* (q. v.).

Μάρδος. Anc. Pers. *Bardiya*: *avahyā Kaⁿbūjiya-hyā brāt[ā Bardi]ya nāma āha*, *of this Cumbyses there was a brother Bardiya* (the Σμέρδης of Hdt.) *by name* (Bh. 1, 29, 30). Anc. Pers. **bard*, *high*, YAv. *barəz*, *bərəz* + suffix (a)*iya*; cf. Tolman, *Lex. and Texts*, 114. Cf. the full names *Ἀριόμαρδος* and *Σμερδομένης*.

Μάρδων. May be variant of *Μαρδόνιος* (q. v.).

Μάρφιος. Perhaps same as the proper adj. **Μαράφιος** (cf. **Μαράφιοι**, Hdt. 1, 125 and **Μαράφιον**, Hdt. 4. 167), *Maraphian*; cf. Keiper, 89.

Μασαβάτης. Prius perhaps YAv. *mazan*, *greatness*; posterius Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*.

Μασίστης. Hype. form based upon Anc. Pers. *maθišta*, *greatest*, YAv. *masišta*.

Μασίστιος. Hype. form based upon Anc. Pers. *maθišta*, *greatest*, YAv. *masišta* + suffix (a)*iya*.

Μασίστρης. Hype. form based upon Anc. Pers. *maθišta*, *greatest*, YAv. *masišta* + suffix (a)*ra*.

Μασχάμης. Perhaps YAv. *mas*, *great* + Anc. Pers. *kāma*, *desire*, Av. *kāma*.

Ματάκης. Anc. Pers. *māta*, PPfP. of *mā*, *to measure*, Av. *mā*, Skt. *mā* + suffix (a)*ka*; hype. form perhaps of **Κομάτης** (q. v.).

Μεγαβάζης. See **Μεγάβαζος**.

Μεγάβαζος. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + YAv. *bāzu* (New Pers. *bāzū*), *arm*, Skt. *bāhu*; *having God as his arm (strength)*.

Μεγαβάρης. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *bara* (comp.), fr. *bar*, *to bear*, YAv. *bara*, Skt. *bhara*; *god-bearing, god-sup-*

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porting, or god-supported (cf. Anc. Pers. *asabāri*, *mounted on horses*).

Μεγαβάτης. See Βαγαπάτης.

Μεγαβέρνης. See Μεγαφέρνης.

Μεγάβυζος. Anc. Pers. Bagabuxša; Ba[gab]uxša nāma [Dātu]hyahyā puθra Pārsa, *Megabyzus by name, the son of Dātuhya, a Persian* (Bh. 4, 85). Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + *buxša, fr. *buj, YAv. *buj* (Middle Pers. *bōxtan*), *to free* (Tolman, *Lex. and Texts*, 113).

Μεγαδάτης. Variant of Βαγαδάτης (q. v.).

Μεγαδόστης. Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *dušta, PPfP. of *duš, *to take pleasure in, love*; Av. *zuš; beloved of God* (cf. in meaning Gr. *ἑόφίλος*).

Μεγάπανος. Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + YAv. *pāna, protection*, Skt. *pāna; having God as his protection*.

Μεγασίδρας. Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *ciθra, race, lineage*, Av. *ciθra* (New Pers. *cihr*), Skt. *citra; having his lineage from the gods* (cf. in meaning Gr. *ἑογένης*).

Μεγαφέρνης. Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *x^varənah*.

Μενίσκος. Hype. form based upon Anc. Pers. *maniš* (comp.), *mind*, Av. *manah* + suffix (a)ka.

Μενοστάνης. Perhaps Anc. Pers. *maniš* (comp.), *mind*, *realm of the intellect*, Av. *manah*, Skt. *manas* + Anc. Pers. *stāna*, *place*, Skt. *sthāna*.

Μέρδης. See **Μάρδος**.

Μῆδος. Anc. Pers. *Māda*, *Median*.

Μηθραφέρνης. See **Μιτραφέρνης**.

Μητρόστης. Anc. Pers. *Miθra*, the god *Mithra*, Av. *Miθra* (New Pers. *Mihr*), Skt. *mitra* + Av. *va-hišta*, *best*, superl. of *vanhu*, Anc. Pers. *va(h)u* (comp.), Skt. *vasu*; cf. Justi, NB. 216.

Μίθαρος. Hype. form based upon Anc. Pers. *Miθra*, the god *Mithra*, Av. *Miθra* (New Pers. *Mihr*), Skt. *mitra*; cf. **Μιθραδάτης** (q. v.).

Μιθραδάτης. Anc. Pers. *Miθra*, the god *Mithra*, Av. *Miθra* (New Pers. *Mihr*), Skt. *mitra* + Anc. Pers. *dāta*, PPfP. of *dā* (I. E. **dhē*), *to create*, Av. *dā*, Skt. *dā*, or *dā* (I. E. **dō*), *to give*, Av. *dā*, Skt. *dā*; *Mithra-created* or *Mithra-given*.

Μιθραῖος. Anc. Pers. *Miθra*, the god *Mithra*, Av. *Miθra* (New Pers. *Mihr*), Skt. *mitra* + suffix (a)iya; hype. form perhaps of **Μιθραδάτης** (q. v.) or of a similar compound with *Miθra*.

Μιθράνης. Anc. Pers. *Miθra*, the god *Mithra*, Av.

Miθra (New Pers. **Mihr**), Skt. **mitra** + suffix (a)na; hype. form of a double-stem name containing **Miθra** (cf. **Μιθραδάτης**).

Μιθραξίδης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra**; posterius probably shortened from Anc. Pers. **xšaya** (comp.), *king*, Av. **xšaya**, Skt. **kṣaya**, or Anc. Pers. **xšaθra**, *kingdom*, Av. **xšaθra**, Skt. **kṣatra**, with a Greek patronymic ending attached; cf. Justi, NB. 216.

Μίθρας. Hype. form based upon Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra**, (New Pers. **Mihr**), Skt. **mitra**; cf. **Μιθραῖος** (q. v.).

Μιθρατώχης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra** + Anc. Pers. **taumā**, YAv. **taoxman**, *seed, germ*, Skt. **tokman**; *of the seed of Mithra*. For the relation of Anc. Pers. **taumā** to YAv. **taoxman**, see Tolman, Lex. and Texts, 91.

Μιθραύστης. See **Μητρῶστης**.

Μιθρήνης. See **Μιθράνης**.

Μιθριδάτης. See **Μιθραδάτης**.

Μιθριδᾶτις. Feminine of **Μιθριδάτης** (q. v.).

Μιθρίνης. See **Μιθρήνης**.

Μιθροάξης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra** + YAv. **vaxša**, *word*, or YAv. **vaxša**, *growth*.

Μιθροβαῖος. Hype. form of ***Μιθrapāta** (see **Μιτροβάτης**); cf. **Βαγαπαῖος** (q. v.) fr. **Βαγαπάτης**.

Μιθροβαρζάνης. Anc. Pers. **Μιθra**, the god *Mithra*, Av. **Μιθra** (New Pers. **Mīhr**), Skt. *mitra* + Anc. Pers. *vardana*, *town*, GAv. *vərəzēna*, YAv. *varəzāna* (New Pers. *barzan*), *community, society*; cf. **Ἀρτιβαρζάνης** (q. v.).

Μιθροβουζάνης. Anc. Pers. **Μιθra**, the god *Mithra*, Av. **Μιθra** (New Pers. **Mīhr**), Skt. *mitra* + YAv. *būjyāna*, participial adj. fr. *buj*, *to release, save; having release, salvation through Mithra*; cf. **Μαῖβουζάνης** (q. v.).

Μιθροδαῖος. Hype. form of ***Μιθradāta** (see **Μιθραδάτης**); cf. **Μιθροβαῖος** (q. v.) from ***Μιθrapāta**.

Μιθροπαύστης. See **Μιθρωπάστης**.

Μιθρωπάστης. Anc. Pers. **Μιθra**, the god *Mithra*. Av. **Μιθra** (New Pers. **Mīhr**), Skt. *mitra*; posterius may be Anc. Pers. *upastā*, *aid, help*, YAv. *upastā*; *whose help is Mithra*.

Μίτρα. See **Μίθpas**.

Μιτραγάθης. Anc. Pers. **Μιθra**, the god *Mithra*, Av. **Μιθra** (New Pers. **Mīhr**), Skt. *mitra*; Justi, NB. 213, connects posterius with YAv. *gāthā*, *hymn*, Skt. *gāthā*; *he who sings Mithra-hymns*.

Μιτραδάτης. See **Μιθραδάτης**.

Μιτραῖος. See Μιθραῖος.

Μιτράνης. See Μιθράνης.

Μιτραφέρνης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. *mitra* + Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *xʷarənah*.

Μιτροβάτης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. *mitra* + Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*; *protected by Mithra*.

Μοαφέρνης. Prius evidently Μάϋς, a Saka-king, 130-110 B. C., in the Indian inscriptions called **Moa** (cf. Justi, NB. 200); posterius Anc. Pers. *farnah* (comp.), *glory*, YAv. *xʷarənah*; *having the glory of Moa*.

Μουχαῖος. Perhaps variant of Βουγαῖος (q. v.).

Μύξος. Perhaps variant of Βόξος (q. v.).

N

Νάβαζος. Hypc. form based upon YAv. *navāza*, *navigator, sailor*; cf. Justi, NB. 218.

Ναβαρζάνης. Prius *Na-* uncertain; posterius Anc. Pers. *vardana*, *town*, GAv. *vərəzēna*, YAv. *varəzāna* (New Pers. *barzan*), *community*; cf. Ἀριοβαρζάνης (q. v.).

Νιφάτης. Hypc. form based upon Anc. Pers.

napāt, *grandson*, Av. napāt (New Pers. nava), Skt. napāt + suffix a; perhaps connected with Apām Napat, *genius of the waters*; cf. Justi, NB. 229; Bthl., Wb. 1039; also Ἀπάμα (q. v.).

Νορονδαβάτης. Incorrect form for Ὀρονδαβάτης (q. v.).

Νύσα. Hype. form containing YAv. anaoša, *unthreatened by destruction, immortal*.

Νύση. See Νύσα.

Νυσία. See Νύσα.

Νύσσα. See Νύσα.

Ξ

Ξέρξης. Anc. Pers. Xšayāršan: adam Xšayāršā xšāyaθiya vazarka . . . Dārayavahauš xšāyaθiya-hyā puθ^{ra} Hāxāmanišiya, *I (am) Xerxes the great king, . . . the son of Darius the king, the Achæmenidan* (Xerx. Pers. a. 6-11). Anc. Pers. xšaya (comp.), *king, ruler*, Av. xšaya, Skt. kṣaya + Anc. Pers. aršan (comp.), *man*, YAv. aršan, Skt. ṛṣabha, Gr. ἄρσην; cf. Tolman, Lex. and Texts, 84.

Ο

Ὀάρσης. Perhaps Anc. Pers. *uvaršan, *of good virility, strength*, fr. Anc. Pers. u, *good*, Av. hu, Skt. su + *varšan, Skt. vṛšan, *that which is distinguished for virility or strength*.

Ῥάρτης. Variant of Ῥάρσης (q. v.).

Ῥοβορζος. Prius perhaps Anc. Pers. **va(h)u** (comp.), *good*, Av. **vañhu**, **vohu** (comp.); posterius YAv. **barəzan**, *height*, fr. YAv. **barez**, *high* (New Pers. **burz**). For **o** < **vohu** cf. Ῥδάτις (q. v.).

Ῥδάτις. YAv. **Vohudāta**, fr. **vañhu**, **vohu** (comp.), *good* + *dāta*, PPfP. of *dā* (I. E. **dhē*), *to create*.

Οἰβάρας (Οἰβάρας). See Οἰβάρης.

Οἰβάρης. According to Nicolaus of Damascus, the name means ἀγαθάγγελος. If this be true, the prius **Οι**- (cf. **Οιω**- in **Οιόβαζος**) must come from Anc. Pers. **va(h)u** (comp.), *good*, Av. **vañhu**, **vohu** (comp.); posterius Anc. Pers. **bara** (comp.), fr. **bar**, *to bear*, Av. **bara**, Skt. **bhara**; *bearer of good*; cf. also Justi, NB. 232.

Οἰόβαζος. Prius perhaps Anc. Pers. **va(h)u** (comp.), *good*, Av. **vañhu**, **vohu** (comp.); posterius YAv. **bāzu**, *arm*, Skt. **bāhu**.

Ῥοκοντοβάτης. Incorrect reading for Ῥοροντοπάτης (q. v.).

Ῥολοφέρνης. Variant of Ῥοροφέρνης (q. v.).

Ῥομάργης. Variant of Ῥομόργης (q. v.).

Ῥομάργης. See Ῥομόργης.

Ῥομάρτης. Perhaps incorrect reading for Ῥομόργης (q. v.), **T** being for **Γ**.

Ὁμάρτης. See Ὁμάρτης.

Ὁμονδοβάτης. Incorrect reading for Ὁροντοπάτης (q. v.).

Ὁναφέρνης. YAv. *vanant*, PPA. of *van*, *to win* + Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *xʷarənah*; *winning glory*; cf. *vanant* in YAv. *vanō-vīspa*.

Ὁνόφας. Hype. form of Ὁναφέρνης (q. v.); cf. Ἀνάφης (q. v.).

Ὁξάθρης. Av. *huxšaθra*, *ruling well, good ruler*. Anc. Pers. *u*, *good*, Av. *hu*, Skt. *su* + Anc. Pers. *xšaθra*, *rule, kingdom*, Av. *xšaθra*, Skt. *kṣatra*.

Ὁξοδάτης. YAv. *vaxša*, *growth*, fr. Av. *vaxš*, *to grow, increase, exalt* + *dāta*, PPfP. of Anc. Pers. *dā* (I. E. **dhē*), *to create*, Av. *dā*, Skt. *dā*.

Ὁξυάθρης. Variant of Ὁξάθρης (q. v.); *v* probably influenced by *δέξς*; cf. Justi, NB. 232.

Ὁξυάρτης. Perhaps variant of Ὁξάθρης (q. v.); cf. Ὁξυάθρης (q. v.).

Ὁξύθρης. See Ὁξυάθρης.

Ὁξυρόης. See Χοσρόης.

Ὁρξίνης. Perhaps hype. form based upon Av. *varəcah*, *power, honor, dignity*, Skt. *varcas* + suffix (i)na.

Ὅροάνδης. See Ὅρόντας.

Ὅρόβαζος. Anc. Pers. *aura*, *god*, *Ahura*, Av. *ahura*, Skt. *asura* + YAv. *bāzu*, *arm*, Skt. *bāhu*; *having Ahura as his arm (might)*; cf. Μεγάβαζος (q. v.).

Ὅροβάτης. Anc. Pers. *aura*, *god*, *Ahura*, Av. *ahura*, Skt. *asura* + *pāta*, PPfP. of Anc. Pers. *pā*, *to protect*, Av. *pā*, Skt. *pā*; *god-protected*, *Ahura-protected*.

Ὅρονδαβάτης. Variant of Ὅροντοπάτης (q. v.)

Ὅρονδαπάντης. Variant of Ὅροντοπάτης (q. v.).

Ὅρονδάτης. A fuller form would doubtless be Ὅρονδ-δάτης. Prius YAv. *aurvat* (comp.), shortened from *Aurvataspa*, fr. *aurvant*, *swift* (Middle Pers. *arvand*), Skt. *arvant* + Anc. Pers. *aspa* (comp.), *horse*, YAv. *aspa* (New Pers. *asp*), Skt. *açva*; *possessing swift horses*, *Aurvataspa* (New Pers. *Arvandasp*), *sun-god*; posterius Anc. Pers. *dāta*, PPfP. of *dā* (I. E. **dō*), *to give*, Av. *dā*, Skt. *dā*, or *dā* (I. E. **dhē*), *to create*, Av. *dā*, Skt. *dhā*; *given or created by Aurvataspa*.

Ὅρόντας. Hype. form based upon Av. *aurvant*, *swift*, (Middle Pers. *arvand*), Skt. *arvant*; perhaps from Ὅρονδάτης (q. v.) or Ὅροντοπάτης (q. v.).

Ὅρόντης. See Ὅρόντας.

Ὅροντοπάγας. Prius Av. *aurvant*, *swift* (Middle Pers. *arvand*), Skt. *arvant*; Justi, NB. 235, suggests

a connection of the posterius with Skt. *pājas*, *strength*, or, if one read *-παλας* for *-παγας*, with a word akin to Gr. *πῶλος*, *colt* (cf. *Ἀρβουπάλης*); but it would seem better to read *-πατας* (with T instead of Γ), making the name equivalent to *Ῥοροντοπάτης* (q. v.).

Ῥορονταπάτης. YAv. *aurvaṭ* (comp.), shortened from *Aurvaṭaspa*, fr. *aurvant*, *swift* (Middle Pers. *arvand*), Skt. *arvant* + Anc. Pers. *aspa* (comp.), *horse*, Av. *aspa* (New Pers. *asp*), Skt. *aśva*; *possessing swift horses*, *Aurvataspa* (New Pers. *Arvandasp*), *sun-god*; posterius Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*; *protected by Aurvataspa*.

Ῥοροφέρνης. Anc. Pers. *aura*, *god*, *Ahura*, Av. *ahura*, Skt. *asura* + Anc. Pers. *farnah* (comp.), *glory*, *fortune*, YAv. *xʷarənah*; *whose glory is from Ahura*.

Ῥορρόης. See *Ῥοσρόης*.

Ῥοσόβαρις. Perhaps from Av. *varəcah*, *power*, *honor*, *dignity*, Skt. *varcas* + Anc. Pers. *bara* (comp.), *bearing*, *sustaining*, fr. *bar*, *to bear*, Av. *bar*, Skt. *bhr̥*.

Ῥοσοδάτης. Prius perhaps Av. *varəcah*, *power*, *honor*, *dignity*, Skt. *varcas*; posterius Anc. Pers. *dāta*, PPfP. of *dā* (I. E. **dō*), *to give*, Av. *dā*, Skt. *dā*, or *dā* (I. E. **dhē*), *to create*, Av. *dā*, Skt. *dhā*.

Ῥουάνδης. See *Ἀρυνάνδης*.

Ῥορώδης. See *Υρῳδης*.

Ῥοσδοόης. See *Ῥοσρόης*.

Ὅσρός. See Χοσρός.

Ὅτάγης. Perhaps Anc. Pers. *u*, *good, well*, Av. *hu*, Skt. *su* + YAv. *taka* (New Pers. *tag*), *running, course*; cf. Justi, NB. 236.

Ὅτάνης. Anc. Pers. *Utāna*: U]tā[na n]āma 𐎠𐎵𐎲𐎠𐎡𐎹 *rah[y]ā* [puθ^ra] *Pārsa*, *Otanes by name, the son of Thukhra, a Persian* (Bh. 4, 83, 84). Perhaps Anc. Pers. *u*, *good*, Av. *hu*, Skt. *su* + **tāna*, *extension*, Skt. *tāna*; *having good posterity*; cf. Bthl., Wb. 1823.

Ὅτάσπης. For prius Pott, Et. Forsch. II, 530, suggests Av. *vāta*, *wind*, Skt. *vāta*; Justi, NB. 236, Anc. Pers. **hūta*, Skt. *sūta*, “*angetrieben*”; posterius Anc. Pers. *aspa* (comp.), *horse*, Av. *aspa* (New Pers. *asp*), Skt. *açva*.

Οὐδιάστης. Perhaps Anc. Pers. **ujasta*, fr. *u*, *good, well*, Av. *hu*, Skt. *su* + **jasta*, PPfP. of *jad*, *to pray*, YAv. *jad* (PPfP. *jasta*); *blessed* (cf. New Pers. *xujasta*). Bthl., Zum. Wb. 161, suggests Anc. Pers. **udyāsta* (cf. YAv. *yāh*, *to gird*), or **udyāšta*, fr. Anc. Pers. *yad*, *to worship*, YAv. *yaz*.

Οὐρωδης. See Ὑρώδης.

II

Παρώνδης. Justi, NB. 244, suggests a shortened (hypec.) form of **Paršandāta*, fr. **paršana*, *battle*, Pahl. *paršan* + Anc. Pers. *dāta*, PPfP. of *dā* (I. E. **dhē*), *to create*, Av. *dā*, Skt. *dhā*; or perhaps **paršavant*.

Παρύσατις(-σάτις). Anc. Pers. *paru*, *much*, Av. *paru* + Anc. Pers. *šiyāti*, *happiness*, YAv. *šāti*.

Πασάκης. Perhaps hypc. form connected with New Pers. *paš*, from a compound such as **zairipaxša*, *with yellow mane*, with suffix (a)*ka*; cf. Justi, NB. 244.

Πατζάτης. Possibly hypc. form based upon Av. *paitizanta*, PPfP. of *zan*, *to know*, Anc. Pers. *dan*, with prefix *paiti*.

Πατηγύας. Etymology uncertain.

Πατιζείθης. Etymology uncertain. Perhaps a better form is *Πατζάτης* (q. v.); cf. Justi, NB. 519.

Πατιράμφης. Justi, NB. 507, suggests Anc. Pers. *patiy*, Av. *paiti* + a word akin to Gr. *Δάμπος*; *re-splendent*; cf. in form YAv. *Paitidrāθa*.

Πετησάκης. Justi, NB. 509, connects the prius with Pahl. *patāi*, *permanent*; for the posterius he posits Anc. Pers. **sāka*, *strength*, Skt. *çāka*; cf. *Βαγασάκης* (q. v.).

Πραξάσπης. YAv. *pərəskā*, *value*, *price* + Anc. Pers. *aspa* (comp.), *horse*, YAv. *aspa* (New Pers. *asp*), Skt. *açva*.

Προέξης. Justi, NB. 255, posits Av. **frahaxša*, "*der aufmunternde, erziehende*."

Πυράπτις. See Παρύσατις

P

Ῥαβεζάκης. Incorrect reading for (Θυγατέ)ρα Βαζάκου (see Βαζάκης), according to Justi, NB. 256.

Ῥαδίνης. See Ῥαθίνης.

Ῥαθίνης. Hype. form based upon YAv. *raθa*, *chariot*, Skt. *ratha*, with suffix (i)na.

Ῥαθονίχης. Variant of Ῥαθίνης (q. v.) with the suffix (i)ka.

Ῥανοσβάτης. Perhaps GAv. *rāna*, *fighter*, *warrior*, or YAv. *rēna*, *combat* + Anc. Pers. *spāda* (comp.), *army*, GAv. *spāda*; cf. Anc. Pers. *Taxma-spāda*, *possessing an army of heroes*.

Ῥεομίθρης. Prius perhaps YAv. *rava*, (comp.), *rayu*, *swift*, *ready* (cf. Fick, Gr. PN. CXXXII; Justi, NB. 260); posterius Anc. Pers. *Miθra*, the god *Mithra*, Av. *Miθra*, Skt. *mitra*.

Ῥοδοβάτης. Incorrect reading for Ῥοροντοπάτης (q. v.).

Ῥοδογούνη. Anc. Pers. **rudra*, *red*, Skt. *rudhira*, Gr. *ερυθρός* (cf. Justi, NB. 183) + YAv. *gaona*, *hair*, *color* (New Pers. *gūn*); *having red hair or color*.

Ῥοισάκης. See Ῥωσάκης.

Ῥωδάσπης. Prius perhaps connected with Anc. Pers. **rudra*, *red*, Skt. *rudhira*, Gr. *ερυθρός* (cf. Justi,

NB. 183); posterius Anc. Pers. *aspa* (comp.), *horse*, Av. *aspa* (New Pers. *asp*), Skt. *aṣva*; *having red horses*.

Ῥωζάνη. Fem. form of Ῥωζάνης (q. v.).

Ῥωζάνης. Hyc. form based upon YAv. *roaxšna*, *brilliant, resplendent*.

Ῥωπάρας. Perhaps same as Γωβράας (q. v.).

Ῥωπάρης. See Ῥωπάρας.

Ῥωσάκης. Hyc. form based perhaps upon YAv. *raocah*, *bright, shining*, with suffix (a)ka.

Σ

Σαθραβουζάνης. Anc. Pers. *xšaθra*, *kingdom*, Av. *xšaθra*, Skt. *kṣatra* + YAv. *būjyāna*, participial adj. fr. *buj*, *to release, save*; Justi interprets, "*Befreiung, Erhaltung des Reiches bewirkend*," but compare Μιθροβουζάνης (q. v.).

Σαιταφάρνης. YAv. *šaēta*, *money, wealth* + Anc. Pers. *farnah* (comp.), *glory, fortune, happiness*, YAv. *x^varənah*.

Σανδάκη. Perhaps YAv. *Zanda* (etymology doubtful; cf. Bthl., Wb. 1662) + suffix (a)ka.

Σανδαύκη. Variant of Σανδάκη (q. v.).

Σαρσάμας. Perhaps incorrect reading for Ῥαρσάμας (q. v.).

Σατάσπης. Anc. Pers. *θata* (comp.), *hundred*, YAv. *sata*, Skt. *çata* + Anc. Pers. *aspa* (comp.), *horse*, Av. *aspa* (New Pers. *asp*), Skt. *açva*; *possessing a hundred horses*; cf. Anc. Pers. *©atagu*, *Sattagydia*, *possessing a hundred cattle* (Tolman, *Lex. and Texts*, 95).

Σατιβάρας. Anc. Pers. *šiyāti*, *well-being, happiness*, YAv. *šāti* + Anc. Pers. *bara* (comp.), *bearing, bringing*, fr. *bar*, *to bear*, Av. *bar*, Skt. *bhṛ*; *bringing well-being, happiness*.

Σατιβαρζάνης. Anc. Pers. *šiyāti*, *well-being, happiness*, YAv. *šāti* + YAv. *vərəz* (comp.), *causing, producing* + suffix (a)*na*; *causing well-being, happiness*.

Σατιφέρνης. Anc. Pers. *šiyāti*, *well-being, happiness*, YAv. *šāti* + Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *x^rarənah*.

Σατραβάτης. Anc. Pers. *xšaθ^a*, *lordship, kingdom*, Av. *xšaθra*, Skt. *kṣatra* + *pāta*, PPfP. of Anc. Pers. *pā*, *to protect*, Av. *pā*, Skt. *pā*.

Σατροπάτης. See Σατραβάτης.

Σειράμνης. Perhaps YAv. *cirya* (New Pers. *cīra*), *excellent, efficient* + Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*.

Σεισάμης. Perhaps a corruption of Σισιμάκης (q. v.); or reduplication, cf. YAv. *θamnah*, *care*.

Σεκυνδιανός. In Ktes. for Σογδιανός (q. v.).

Σιρομίτρης. Prius doubtful; connected by Justi, NB. 303, with Armen. *sēr*, *loving*, *dear*; posterius Anc. Pers. *Mithra*, the god *Mithra*, Av. *Mithra*, Skt. *mitra*; *to whom Mithra is dear*, *Mithra-loving*.

Σισαμάχης. See Σισιμάκης.

Σισάμνης. Prius doubtful; posterius Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*.

Σισιμάχης. Hype. form of Σισιμίθρης (q. v.); first letter of posterius retained and suffix (a)ka added.

Σισιμίθρης. See Σουσαμίθρης.

Σμέρδης. See Μάρδος.

Σμερδομένης. Anc. Pers. **bard*, *high*, *lofty*, YAv. *barəz*, *bərəz* (cf. Σμέρδης) + Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*; *having a lofty mind*.

Σογδιανός. Same as Σόγδιος (q. v.) + suffix (a)na.

Σόγδιος. Anc. Pers. **Sugudiya*, *Sogdianian*, fr. Anc. Pers. *Suguda*, *Sogdiana*, YAv. *Suyda* + suffix (a)iya.

Σουσαμίθρης. Prius doubtful; posterius Anc. Pers. *Mithra*, the god *Mithra*, Av. *Mithra*, Skt. *mitra*.

Σπαμίτρης. Variant of Ἀσπαμίτρης (q. v.).

Σπιθάμης. Variant of Σπιταμᾶς (q. v.).

Σπιθραδάτης. Prius perhaps Anc. Pers. *spiθ^{ra}, *heaven* (New Pers. sipihr); cf. New Pers. Mihr < Anc. Pers. Miθra, New Pers. cihr < Anc. Pers. ciθ^{ra} (cf. Justi, NB. 310); posterius Anc. Pers. dāta, PPfP. of dā (I. E. *dhē), *to create*, Av. dā, Skt. dhā, or dā (I. E. *dō), *to give*, Av. dā, Skt. dā.

Σπιθριδάτης. Variant of Σπιθραδάτης (q. v.).

Σπιθροβάτης. Perhaps a corruption of Σπιθραδάτης (q. v.), but the posterius may be Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā.

Σπιταμᾶς. Av. Spitāma. Hype. form of Σπιταμένης (q. v.), with retention of the first letter of posterius (cf. Justi, NB. 309).

Σπιταμένης. YAv. spita (comp.), *white* + Anc. Pers. maniš (comp.), Av. manah; perhaps *clear-minded* (cf. spitidōiθra, *clear-eyed*), Justi, NB. 310, "*mit weissem (reinem) Sinne.*"

Σπίτης. Hype. form based upon YAv. spita, *white*; cf. Σπιταμᾶς (q. v.).

Σταβάχης. Hype. form based perhaps upon YAv. stavah (comp.), *strength* + suffix (a)ka.

Σταβροβάτης. Perhaps YAv. staora, *horse, beast of burden* + Av. paiti, *lord, master*; cf. Justi, NB. 311.

Στάγης. Justi, NB. 311, connects with New Pers. sitay, *colt, steed*; ending seems to be hype. suffix a.

Σπαμένης. May be a corruption of Σπιταμένης (q. v.).

Σφενταδάτης. YAv. Spəntōdāta = spəntōdāta, fr. Av. spənta, *holy* + Anc. Pers. dāta, PPfP. of dā (I. E. *dhē), *to create*, Av. dā, Skt. dhā, or dā (I. E. *dō), *to give*, Av. dā, Skt. dā.

T

Τάβαλος. Cf. Ταβούλης (q. v.); Pott, ZDMG. 13, 389.

Ταβούλης. Perhaps YAv. tavah, *power*, Skt. tavas + Anc. Pers. *ula (cf. Φεραύλης (q. v.) and Justi, NB. 487), *desire*.

Τάγης. Perhaps variant of Στάγης (q. v.), but may be connected with YAv. tak, *to run* (Middle Pers. tak, New Pers. tag), perhaps with the meaning *swift*; cf. Justi, NB. 318, 513.

Ταναοξάρης. Variant of Ταννοξάρκης (q. v.).

Ταννοξάρκης. Av. tanū (New Pers. tan), *body*, Skt. tanū + Anc. Pers. vazarka, *great* (Turfan MSS. vazurg, New Pers. buzurg); *great in body*. Cf. Tolman, Lex. and Texts, 124.

Τασιφέρνης. Corruption of Σατιφέρνης (q. v.).

Τεάσπης. See Τείσπης.

Τειρέως. See Τιραίος.

Τειριβάζου (gen.). See Τηρίβαζος.

Τείσπης. Anc. Pers. Cišpi or Caišpi (Bh. a, 8 *et passim*). Etymology uncertain.

Τεριτούχμης. Anc. Pers. *Tira, the god *Tira* (cf. YAv. Tīrōnakaθva) + Anc. Pers. taumā, *family*, YAv. taoxman, *seed*, Skt. tokman; *of the seed of Tira*; cf. Μιθρατώχμης (q. v.).

Τηρίβαζος. See Τηρίβαζος.

Τηριδάτης. See Τηριδάτης.

Τυραπάτης. YAv. tiγri, *arrow* + Av. paiti, *master*, Skt. pati; *master of arrows*.

Τιθραύστης. Anc. Pers. ciθ^{ra}, *lineage*, Av. ciθra, Skt. citra + Anc. Pers. *vahišta, *best*, Av. vahišta, superl. of Anc. Pers. va(h)u (comp.), Av. vanhu, *good*; *best in lineage*.

Τιραῖος. Hype. form based upon Anc. Pers. *Tira, the god *Tira* (cf. YAv. Tīrōnakaθva), + suffix (a)iya; perhaps from Τηρίβαζος (q. v.) or Τηριδάτης (q. v.).

Τηρίβαζος. Anc. Pers. *Tira, the god *Tira* (cf. YAv. Tīrōnakaθva) + YAv. bāzu, *arm*, Skt. bāhu; *having Tira as his arm (strength)*.

Τηριδάτης. Anc. Pers. Tira, the god *Tira* (cf. YAv. Tīrōnakaθva) + Anc. Pers. dāta, PPfP. of dā (I. E. *dhē), *to create*, Av. dā, Skt. dhā, or dā (I. E. *dō), *to give*, Av. dā, Skt. dā; *Tira-created* or *Tira-given*.

Τυριάσπης. Variant of Τυριάσπης (q. v.).

Τισσαφέρνης. Anc. Pers. ciθ^{ra}, *lineage*, Av. ciθra, Skt. citra + Anc. Pers. farnah (comp.), *glory*, YAv. x^{ra}arənah; *whose glory is in his lineage*.

Τριταίχμης. See Τριτανταίχμης.

Τριτανταίχμης. Anc. Pers. Ciθ^{ra}taxma (Bh. 2, 79). Anc. Pers. ciθ^{ra} (perhaps acc.) *lineage, race*, Av. ciθra, Skt. citra + Anc. Pers. *taxma, *strong, brave*, Av. taxma (cf. Tolman, Lex. and Texts, 88; Justi, NB. 164).

Τυριάσπης. YAv. Tūirya, *Turanian* + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. açva; *having Turanian horses*; cf. Yt. 17. 55: Tūra . . . āsuaspa, *the Turanians with swift horses*.

Υ

Υαπάτης. Perhaps Av. *x^{ra}āpaiti, *self-master* (cf. Justi, NB. 131).

Υδάρνης. Anc. Pers. Vidarna: Vi]darna nāma Pārša manā baⁿdaka avamšām maθištam akunavam, *Hydarnes by name, a Persian, my subject, him I made chief of them* (Bh. 2, 19, 20). Acc. to Justi, NB. 491, Anc. Pers. *vidarna, fr. viy, *away* + dar, *to hold; support, security*; cf. Av. vi-dar, *to support, hold secure*, and YAv. darəna, *fortification*. Bthl., Wb. 1443, suggests possible connection with Skt. vidiṛṇa, *rent asunder*.

ῥδάσπης. Perhaps YAv. hu-ḍāta, *well-made, well-formed* + Anc. Pers. aspa (comp.), *horse*, Av. aspa, Skt. aṣva; *having well-formed horses*; cf. Justi, NB. 131.

ῥμαίης. Av. hu-māya, *rich in blessings*; cf. YAv. Humāyā, daughter of Hystaspes.

ῥμένης. See ῥμαίης.

ῥροιάδης. Perhaps of same origin as ῥρώδης (q. v.).

ῥρώδης. YAv. hu-raoda, *having a beautiful form, appearance*.

ῥσταίχμας. Justi, NB. 371, reconstructs the original form as *Vistaxma; prius Anc. Pers. viy, *apart, away*, Av. vī, Skt. vi; the posterius he connects with Pahl. stahmak, New Pers. sitam, *power*; *having wide-extended power*.

ῥσάνης. Anc. Pers. u, *good*, Av. hu, Skt. su + Anc. Pers. stāna, *place, location* (New Pers. -stān), Skt. sthāna; *having a good place, location*; cf. Justi, NB. 372, 512.

ῥσάσπης. Anc. Pers. Vištāspa; θātiy Dāravauš xšāyaθiya manā pitā V'štāspa, *says Darius the king, my father (is) Hystaspes* (Bh. 1, 3, 4). Anc. Pers. *višta (Middle Pers. višaḍak), *depressed* (viy + had, *to sit, settle down*; cf. Skt. vi + sad, *to sink, despond*) + Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. aṣva; *having spiritless horses*; cf. Tolman, Lex. and Texts, 127.

Φ

Φαραδασμένης. Etymology of prius not clear; posterius apparently Anc. Pers. *manīš* (comp.), *mind*, Av. *manah*.

Φαρανδάκης. Hypc. form of *Φαρανδάτης* (q. v.).

Φαρανδάτης. Anc. Pers. *farnah* (comp.), *glory*, *fortune*, YAv. *x^varənah* + Anc. Pers. *dāta*, PPfP. of *dā* (I. E. **dō*), *to give*, Av. *dā*, Skt. *dā*.

Φαρασμάνης. See *Φαραδασμένης*.

Φάρζιρις. According to Strabo, 785, another form for *Παρούσαρις* (q. v.); but according to others, of Babylonian origin (cf. Justi, NB. 98).

Φαρισμάνης. See *Φαρασμάνης*.

Φαρνάβαζος. Anc. Pers. *farnah* (comp.), *glory*, *fortune*, YAv. *x^varənah* + YAv. *bāzu*, *arm*, Skt. *bāhu*.

Φαρναζάθρης. Anc. Pers. *farnah* (comp.), *glory*, *fortune*, YAv. *x^varənah* (a sort of halo which surrounded legitimate kings, but which refused to be seized by usurpers) + Anc. Pers. *xšaθra*, *lordship*, *kingdom*, Av. *xšaθra*; *possessing the kingdom because of his "farnah."*

Φαρνάκη. See *Φαρνάκης*.

Φαρνάκης. Hypc. form based upon Anc. Pers.

farnah (comp.), *glory, fortune*, YAv. x^varənah, with suffix (a)ka.

Φάρναχος. See Φαρνάκης.

Φαρνακίας. Perhaps same as Φαρνάκης (q. v.), with re-formation of suffix (a)ka.

Φαρναπάτης. Anc. Pers. farnah (comp.), *glory, fortune*, YAv. x^varənah (a sort of halo which surrounded legitimate kings, but which refused to be seized by usurpers; also personified as a divinity, *Farnah*) + Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā; cf. Φαραζάθρης (q. v.).

Φαρνάσπης. Anc. Pers. farnah (comp.), *glory, fortune*, YAv. x^varənah + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. aśva.

Φαρνόξαρθος. Same as Φαραζάθρης (q. v.), with metathesis of θ and ρ.

Φαρνούχης. Anc. Pers. farnah (comp.), *glory, fortune*, YAv. x^varənah + suffix (u)ka (uxa, Justi, NB. 94); hypoc. form, as Φαρνάκης (q. v.).

Φαρνοῦχος. See Φαρνούχης.

Φάρσιρις. See Φάρξιρις.

Φεραύλης. Cf. New Pers. farrah, x^varraḥ, Middle Pers. x^varraḥ, *glory* (cf. far in Anc. Pers. farnah); for posterius Justi, NB. 487, posits Anc. Pers. *ula, *desire*.

Φερενδάτης. See Φαρανδάτης.

Φραάτης. Justi, NB. 101, 494, posits Anc. Pers. **frahāta*, "*verständlich*" (Pahl. *frahāt*, New Pers. *ferhād*).

Φρανικάτης. Corruption of Φαρναπάτης (q. v.).

Φραόρτης. Anc. Pers. Fravarti: *avadā hauv Fravartiš hya Mādaiy xšāyaθiya agaubatā āiš had[ā] kārā patiš mām hamaranam cartanaiy, here this Phraortes who called himself king in Media went with his army against me to engage in battle* (Bh. 2, 66, 67). Anc. Pers. **fravarti*, Av. *fravaši*, *the immortal element of the believer which existed before and after his birth and was his guardian during life*; doubtless a hypoc. form of a double-stem name containing this word. For Av. *š* corresponding to Anc. Pers. *rt*, cf. *aša = arta*, *aši = arti*, and *mašya = martiya*.

Φρασάορτης. YAv. *Frašhamvarəta*. According to Justi, NB. 104, the name is formed from *hamvarəti*, *the (male) protecting power*, which was personified and worshiped; Bthl., Wb. 1010, gives reading and etymology as doubtful.

Φραταγούνη. Probably Anc. Pers. **frāta*, *fire* (Armen. *hrat*; cf. **frāta* in Φραταφέρνης) + YAv. *gaona*, *hair, color of hair, color*.

Φραταφέρνης. Prius connected by Justi, NB. 105, with Anc. Pers. **frāta*, *fire* (Armen. *hrat*); posteriorly Anc. Pers. *farnah* (comp.), *glory, splendor*, YAv. *xʷarənah*.

Φριαπίτης. Av. *fryapitar, *father-loving*, fr. Av. frya, *dear*, Skt. priya + Av. pitar, *father*, Anc. Pers. pitar, Skt. pitar; according to Justi, NB. 106, a translation of the epithet φιλοπάτωρ of Seleucus IV.

X

Χοάσπης. Anc. Pers. uvaspa, fr. Anc. Pers. u, *good, beautiful*, Av. hu, x^a, Skt. su + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. अश्व; *possessing good or beautiful horses*.

Χοσρόης. YAv. Haosravah; according to Bthl., Wb. 1738, derived probably from husravah, *having a good reputation, renowned*.

Χρυσάντης. YAv. xrvīšyant, *grim, bloodthirsty* (cf. Justi, NB. 173).

Ω

᾽Ωισάμης. Perhaps corruption of ᾽Αρσάμης (q. v.).

᾽Ωμισος. Anc. Pers. Vaumisa, Bh. 2, 49, 51, 62 *et passim*. Anc. Pers. va(h)u (comp.), *good*, Av. vañhu, vohu (comp.); posterius misa, would seem to indicate the pronunciation of θ^r in Anc. Pers. *Miθ^ra, Elam. Mi-iš-ša, written Mⁱθ^ra in inscriptions of Art. Pers. and Art. Sus. and Mⁱtra in Art. Ham., the god *Mithra*; cf. Meillet, Gram. 105-107; also ᾽Ασιδάτης (q. v.) and Τισσαφέρνης (q. v.).

᾽Ωξος. From YAv. huvaxša, *good growth, prosperity*.

Ὠρομάζης. Anc. Pers. Auramazdāh. Anc. Pers. *aura*, *lord*, Av. *ahura*, Skt. *asura* + Av. *Mazdāh*, name of the supreme god, *mindful*, *knowing all* (cf. Av. *mazdā*, *to hold in mind*, *remember*); *the lord omniscient*.

Ὠχος. Anc. Pers. *Vahauka*, Bh. 4, 86; etymology uncertain.

PHONOLOGY

BELOW are given the results of an investigation into the method employed in representing the Ancient Persian characters or sounds by Greek letters. It is easy to observe that the Greeks allowed themselves such great freedom in transliterating Persian names that it can hardly be said that any phonetic *method* is followed. For a fuller discussion of the various problems involved in this subject see General Discussion, §§2ff.

A

- a > α—*e. g.*, Ἀχαιμένης (Haxāmaniš), Ἀρταφέρνης (arta + farnah), Βαγαπάτης (baga + pāta).
- a > ε—*e. g.*, Μεγαφέρνης (baga + farnah), Ἀριαμένης (Ariya + maniš), Μεγαβάρης (baga + bara).
- a > ο—*e. g.*, Αὐρομάσδης (Auramazdāh), Ἀριοφάρνης (Ariya + farnah), Μιτροβάτης (Miθra + pāta).
- a > ι—*e. g.*, Μιθριδάτης (Miθra + dāta), Νιφάτης (napāt + a), Ἀρσίμας (aršan + *ama).
- a > ω—*e. g.*, Βαγωδαρηνῶν (baga + ¹darəna).
- aⁿ > αν—*e. g.*, Τριτανταίχμης (Ciθ^an^taxma).
- aⁿ > αμ—*e. g.*, Καμβύσης (Kaⁿbūjiya).
- ay > ι—*e. g.*, Ἀρταξίας (arta + xšaya).
- ayā > ε—*e. g.*, Ξέρξης (Xšayāršan).
- ayav > ειαι or ει in Δαρεΐως, Δαρεΐος (Dārayavau).

¹Avestan.

Ā

ā > a—*e. g.*, Ἀσιδάτης (āθ^ri + dāta), Μεγαδάτης (baga + dāta), Ὀτάνης (Utāna).

ā > ai—*e. g.*, Ἀχαιμένης (Haxāmaniš), Μαιφάτης (māh + pāta).

ā > η—*e. g.*, Μῆδος (Māda).

ā > o (?)—*e. g.*, Ἀβροκόμας (aura + kāma ?).

I

i > ι—*e. g.*, Μεγασίδρας (baga + ciθ^ra), Μασίστης (ma-θišta), Μιθραδάτης (Miθra + dāta).

iy (graphic) > ι—*e. g.*, Ἀριοφάρνης (Ariya + farnah), Ἀριάσπης (Ariya + aspa), Μαρδόνιος (Marduniya).

Syncope of iy (graphic)—*e. g.*, Σατιφέρνης (šiyāti + farnah), Παρύσατις (paru + šiyāti).

i > η—*e. g.*, Μηθραφέρνης (Miθra + farnah).

iⁿ > ιν—*e. g.*, Ἰνταφέρνης (Viⁿdafarnah).

Ī

ī > ι—*e. g.*, Ἀρταβίδης (arta + *vid), Τираіос (*Tīra + (a)iya), Τιριδάτης (*Tīra + dāta).

ī > η—*e. g.*, Τηρίβαζος (*Tīra + ¹bāzu), Τηριδάτης (*Tīra + dāta).

ī > αι—*e. g.*, Τειρέως (*Tīra + (a)iya), Τειριβάζου (*Tīra + ¹bazu).

ī > ε—*e. g.*, Τεριτούχμης (*Tīra + taumā).

U

u > ο—*e. g.*, Μαρδόνιος (Marduniya), Μεγαδόστης (baga + *dušta), Ὀτάνης (Utāna).

¹Avestan.

- u > v—*e. g.*, Μεγάβυζος (baga + *buxša), Παρύσatis (paru + šiyāti).
 u > a—*e. g.*, Ἀμόργης (u + *margā), Ἀμυτις (u + ¹maiti).
 u > ou—*e. g.*, Ἀδούσιος (a + duš), Οὐδιάστης (*ujasta).
 u > ε—*e. g.*, Ἐξάθρης (u + xšaθ^a).
 uv > kv—*e. g.*, Κναξάρης (Uvaxštra).
 uv (graphic) > v—*e. g.*, Γωβρύας (Gaubruva).

Ū

- ū > v—*e. g.*, Ἀρτασύρας (arta + θūra), Καμβύσης (Kaⁿ-būjiya).
 ū > ou—*e. g.*, Ἀρτασούρας (arta + θūra), Βουβάκης (*bū + ¹bāga), Βουβάρης (*bū + bara).

Au

- au > o—*e. g.*, Κομάτης (Gaumāta), Ὀροβάτης (aura + pāta), Ὀροφέρνης (aura + farnah).
 au > av—*e. g.*, Αὐρομάσδης (Auramazdāh), Αὐτοβάρης (*auta + bara).
 au > αβ—*e. g.*, Ἀβροκόμας (aura + kāma ?), Ἀβραδάτας (aura + dāta).
 au > ω—*e. g.*, Ἀρτωνίς (*artaunī), Ὀρομάζης (Auramazdāh).

K

- k > κ—*e. g.*, Ἀρσάκης (Aršaka), Φαρνάκης (farnah + (a)ka), Καμβύσης (Kaⁿbūjiya).
 k > γ—*e. g.*, Ἰσδιγέρδης (¹yazata + karta).
 k > χ—*e. g.*, Ὠχος (Vahauka).

¹Avestan.

X, Xš

- x** > **χ**—*e. g.*, Ἀχαιμένης (Haxāmaniš), Τριτανταίχμης (Ciθ^raⁿtaxma).
xš > **ξ**—*e. g.*, Ἀρταξίας (arta + xšaya), Ἀρταξέρεης (Artaxšaθ^ra), Ξέρξης (Xšayāršan).
xš > **σ**—*e. g.*, Σαθραβουζάνης (xšaθ^ra + ¹būjyana), Σαρπαβάτης (xšaθ^ra + pāta).
xš > **ζ**—*e. g.*, Μεγάβυζος (baga + *buxša), Φαρναζάθρης (farnah + xšaθ^ra).

G

- g** > **γ**—*e. g.*, Ἀμόργης (u + *margā), Βαγαπάτης (baga + pāta), Μεγαδάτης (baga + dāta).
g > **κ**—*e. g.*, Κομάτης (Gaumāta).

C

- c** > **τ**—*e. g.*, Τείσπης (Cišpi), Τισσαφέρνης (ciθ^ra + farnah), Τριτανταίχμης (Ciθ^raⁿtaxma).
c > **θ**—*e. g.*, Ἀσπαθίνης (Aspacanah).
c > **σ**—*e. g.*, Μεγασίδρας (baga + ciθ^ra).

J

- j** > **σ**—*e. g.*, Καμβύσης (Kaⁿbūjiya).
j > **δι** (?)—*e. g.*, Οὐδιάστης (u + *jasta).

T

- t** > **τ**—*e. g.*, Ἀρταφέρνης (arta + farnah), Βαγαπάτης (baga + pāta), Μιθραδάτης (Miθra + dāta).
 Syncope of **t**—*e. g.*, Κναξάρης (Uvaxštra).

¹Avestan.

Θ

- θ > θ—*e. g.*, 'Αρμαμίθρης (¹arma + Miθra), Μιθραδάτης (Miθra + dāta), Μιθραφέρνης (Miθra + farnah).
 θ > τ—*e. g.*, 'Ασπαμίτρης (aspa + Miθra, Mitra), Μιτροβάτης (Miθra, Mitra + pāta), Μιτραφέρνης (Miθra, Mitra + farnah).
 θ > σ—*e. g.*, 'Αρτασύρας (arta + θūra), Μασίστης (maθ-
 išta), Σατάσπης (θata + aspa).

Θ^r

- θ^r > θρ—*e. g.*, 'Οξάθρης (u + xšaθ^ra), Φαρναζάθρης (farnah + xšaθ^ra).
 θ^r > τρ—*e. g.*, 'Ατραδάτης (āθ^ri + dāta), Σατραβάτης (xšaθ^ra + pāta).
 θ^r > δρ—*e. g.*, Μεγασίδρας (baga + ciθ^ra).
 θ^r > σ—*e. g.*, 'Ασιδάτης (āθ^ri + dāta).
 θ^r > σσ—*e. g.*, Τισσαφερνης (ciθ^ra + farnah).
 θ^r > ρξ (by attraction)—*e. g.*, 'Αρταξέρξης (arta + xšaθ^ra).

D

- d > δ—*e. g.*, Μαρδόνιος (Marduniya), Μεγαδάτης (baga + dāta), Μεγαδόσσης (baga + *dušta).
 d > ζ—*e. g.*, 'Αριοβαρζάνης (Ariya + vardana), Βαρζάνης (vardana), Μιθροβαρζάνης (Miθra + vardana).
 d > τ—*e. g.*, 'Ινταφέρνης (Viⁿdafarnah).

N

- n > ν—*e. g.*, 'Αχαιμένης (Haxāmaniš), 'Αριοφάρνης (Ariya + farnah), 'Ασπαθίνης (Aspacanah).

¹Avestan.

P

p > π—*e. g.*, 'Αριάσπης (Ariya + aspa), Βαγαπάτης (baga + pāta), Παρύσατις (paru + šiyāti).

p > β—*e. g.*, Μεγαβάτης (baga + pāta), 'Οροβάτης (aura + pāta), Σατραβάτης (xšaθ^{ra} + pāta).

p > φ—*e. g.*, Μαιφάτης (māh + pāta), Νιφάτης (napāt + a).

F

f > φ—*e. g.*, 'Αριοφάρνης (Ariya + farnah), 'Ινταφέρνης (Vi^dafarnah), Φραόρτης (Fravarti).

f > β—*e. g.*, Βαρνάβαζος (farnah + ¹bāzu), Μεγαβέρνης (baga + farnah).

B

b > β—*e. g.*, 'Αρταβάριος (arta + bara), Βαγαπάτης (baga + pāta), Μεγάβυζος (Bagabuxša).

b > μ—*e. g.*, Μάρδος (Bardiya), Μεγαδάτης (baga + dāta), Μεγασίδρας (baga + ciθ^{ra}).

b > σμ—*e. g.*, Σμέρδης (Bardiya), Σμερδομένης (*bard + maniš). For prothetic σ see Kretschmer, KZ. 29, 440.

M

m > μ—*e. g.*, 'Αχαιμένης (Haxāmaniš), Μαδάτας (māh + dāta), 'Ωρομάζης (Auramazdāh).

V

v > β—*e. g.*, 'Αριοβαρζάνης (Ariya + vardana), 'Αρταβίδης (arta + *vid), Μιθροβαρζάνης (Miθra + vardana).

Syncope of **v**—*e. g.*, Γωβρύας (Gaubruva).

Aphaeresis of **v**—*e. g.*, 'Ιδέρνης (Vidarna), 'Ινταφέρνης (Vi^dafarnah).

¹Avestan.

- vi > i—*e. g.*, Ὑδάρνης (Vidarna), Ὑστάσπης (Vištāspa).
 va > o—*e. g.*, Φραόρτης (Fravartī).
 va(h)u > ω—*e. g.*, Ὡμισος (Vaumisa).
 va(h)u > o (?)—*e. g.*, Ὀβορζος (va(h)u ? + ¹barəzan).
 va(h)u > οι (?)—*e. g.*, Οἰβάρης (va(h)u ? + bara).
 va(h)u > οιο (?)—*e. g.*, Οἰόβαζος (va(h)u ? + ¹bāzu).
 vahau > ω—*e. g.*, Ὡχος (Vahauka).

R

- r > ρ—*e. g.*, Ἀριοφάρνης (Ariya + farnah), Ὀροβάρης
 (aura + pāta), Ἀρταβάριος (arta + bara).
 r > λ—*e. g.*, Ὀλοφέρνης (aura + farnah).

S

- s > σ—*e. g.*, Ἀριάσπης (Ariya + aspa), Μενουστάνης
 (maniš + stāna), Ὑστάσπης (Vištāspa).

Š

- š > σ—*e. g.*, Ἀρσάκης (Aršaka), Μασίστης (maθišta),
 Σατιφέρνης (šiyāti + farnah).

Z, Zd

- z > ξ—*e. g.*, Ἀρταξάνης (arta + zana), Ταννοξάρκης (¹tanū
 + vazarka).
 z > ζ—*e. g.*, Ἀρισταζάνης (¹airišta + zana).
 zd > ζ—*e. g.*, Ὠρομάζης (Auramazdāh).
 zd > σδ—*e. g.*, Αὐρομάσδης (Auramazdāh).

H

- Syncope of h—*e. g.*, Μαδάρης (māh + dāta). Μαυφάρης
 (māh + pāta).
 Aphæresis of h—*e. g.*, Ἀχαιμένης (Haxāmanīš).

¹Avestan.

ANCIENT PERSIAN WORD-LIST

THE following is a list of the Ancient Persian words forming the compounds already discussed, together with the names in which they occur.

A

- *auta.** Αὐτοβάρης, Αὐτοβουσίακης, Αὐτοφραδάτης. *undevastated*
- aura.** Ἀβραδάτης, Ἀβροκόμας, Ἀβροκόμης, Αὐραδάτας, *lord*
 Αὐρομάσδης, Ὀλοφέρνης, Ὀρόβαζος, Ὀροβάτης, Ὀροφέρ-
 νης, Ὀρομάξης.
- āθrī.** Ἀσιδάτας, Ἀσιδάτης, Ἀτραδάτης, Ἀτροπάτης. *fire*
- *aduš.** Ἀδούσιος. *no all*
- abiy.** Ἀβίλτακα (?). *male*
- *ama.** Ἀρσάμας, Ὠισάμης (?). *might*
- *arana.** Ἀρνάκης, Ἀρνάπης. *battle*
- Ariya.** Ἀριαβέγνης, Ἀρίαζος, Ἀρίατος, Ἀριαμάξης, Ἀρια-
 μένης, Ἀριάμνης, Ἀριάσπης, Ἀρίβαζος, Ἀρίβαιος, Ἀρίζος,
 Ἀριμένης, Ἀριόβαζος, Ἀριοβαρζάνης, Ἀριομάξης, Ἀριο-
 μάνδης, Ἀριόμαρδος, Ἀριοφάρνης. *strong*
- arta.** Ἀρδάβασδος, Ἀρταβαζάνης, Ἀρτάβαζος, Ἀρταβάνης,
 Ἀρτάβανος, Ἀρταβάριος, Ἀρταβάσδης, Ἀρτάβασδος, Ἀρ-
 ταβάτας, Ἀρταβάτης, Ἀρτάβης, Ἀρταβίδης, Ἀρταγέρσης
 (?), Ἀρταγύρσας (?), Ἀρταζώστρη (?), Ἀρτακαμᾶ (?),
 Ἀρτακάμας (?), Ἀρτάμης, Ἀρτάμνης, Ἀρτάνης, Ἀρταξά-
 νης (?), Ἀρτάξας, Ἀρταξάτας, Ἀρταξέρξης, Ἀρτάξης,
 Ἀρταξίας, Ἀρτάοζος, Ἀρταουάσδης, Ἀρτάπαζος, Ἀρταπά-
 νης, Ἀρταπάτας, Ἀρταπάτης, Ἀρτάπης, Ἀρτάριος, Ἀρτα-
 σούρας, Ἀρτασύρας, Ἀρταυῆκτης, Ἀρταυῆντη, Ἀρταυῆντης, Ἀρ-
 ταφέρνης, Ἀρταφρένης, Ἀρταχαίης, Ἀρτεμβάρης, Ἀρτοβα-
 ζάνης, Ἀρτόμας (?), Ἀρτόντης (?), Ἀρτοξάρης, Ἀρτοξέρ-
 (79)

ξης, Ἀρτόστης, Ἀρτούχας (?), Ἀρτόχμης, Ἀρτύβιος, Ἀρ-
τύντης, Ἀρτυστώνη, Ἀρτύφιος.

belonging to man
*artaunī. Ἀρτώνη, Ἀρτωνίς.

aršan. Ἀρσάκης, Ἀρσάμας, Ἀρσαμένης, Ἀρσάμη, Ἀρσά-
μης, Ἀρσίκας, Ἀρσίμας, Ξέρξης, Σαρσάμας (?), Ὀισά-
μης (?).

horse
aspa. Ἀμαζάσπης, Ἀράσπας, Ἀριάσπης, Ἀρίσβας (?),
Ἀροοασπο, Ἀσπαδάτης, Ἀσπαθίνης, Ἀσπακος, Ἀσπαμί-
τρης, Ἀσπίσας, Δαμασπία, Ζαμάσφης, Κρανάσπης, Ὀτάσπης,
Πραξάσπης, Ῥωδάσπης, Σατάσπης, Σπαμίτρης, Τιρνάσπης,
Τυριάσπης, Ὑδάσπης, Ὑστάσπης, Φαρνάσπης, Χοάσπης.

U

good
u. Ἀμόργης, Ἀμνίτη, Ἀμντις, Ἀνοῦτις, Ἀτόσσα (?), Βι-
σθάνης, Ἐξάθρης, Εὐφράτης (?), Ἰσάνης (?), Κναξάρης,
Ὀάρσης (?), Ὀάρτης (?), Ὀμάργης, Ὀμάργης, Ὀμάρτης
(?), Ὀμάρτης (?), Ὀξάθρης, Ὀξνάθρης, Ὀξνάρτης (?),
Ὀξύθρης, Ὀτάγης (?), Ὀτάνης, Οὐδιάστης, Ὑσάνης,
Χοάσπης.

K

deure
kāma. Ἀβροκόμας (?), Ἀβροκόμης (?), Ἀρτακαμᾶ, Ἀρ-
τακάμας, Μασκάμης.

kārā. Καρτώμης (?).

made
karta. Ἰσδεγέρδης, Ἰσδηγέρδης, Ἰσδιγέρδης.

*krāna. Κρανάσπης (?).

X

kingdom
xšaθ'a. Ἀρταξέρξης, Ἀρτοξάρης, Ἀρτοξέρξης, Ἐξάθρης,
Μιθραξίδης (?), Ὀξάθρης, Ὀξνάθρης, Ὀξνάρτης (?),
Ὀξύθρης, Σαθραβουζάνης, Σατραβάτης, Σατροπάτης, Φαρ-
ναξάθρης, Φαρνόξαρθος.

xšaya. Ἀρτάξας, Ἀρτάξης, Ἀρταξίας, Μιθραξίδης (?), *King*
Ξέρξης.

G

*gau. Γωβρίας (?), Γωβρύας (?), Κομάτης, Ῥωπάρας
(?), Ῥωπάρης (?).

*garša. Ἀρταγέρσης (?), Ἀρταγύρσας (?).

C

canah. Ἀσπαθίνης.

ciθ^{ra}. Μεγασίδρας, Τισσαφέρνης, Τριταίχμης, Τριτανταίχ-
μης.

Cišpi, Caišpi. Τεάσπις, Τείσπης.

J

*jasta (jad). Οὐδιάστης (?).

T

taumā. Καρτώμης (?), Μιθρατώχμης, Τεριτούχμης.

tauman (*power*, Tolman, Lex. and Texts, 91).
Καρτώμης (?).

*taxma. Τριταίχμης, Τριτανταίχμης.

tāna. Ὀτάνης.

*Tira. Τειριβάζον, Τεριτούχμης, Τηρίβαζος, Τηριδάτης, Τι-
ραῖος, Τιρίβαζος, Τιριδάτης.

Θ

θata. Σατάσπης.

θūra. Ἀρτασούρας, Ἀρτασύρας.

D

dāta. Ἀβραδάτης, Ἀσιαδάτας, Ἀσιδάτης, Ἀτραδάτης, Αὐ-

ραδάτας, Βαγαδάτης, Βαγάθως (?), Δαταφέρνης (?), Δῶ-
τος (?), Μαγαδάτης, Μαδάτας, Μαδέτης, Μαιδάτας, Με-
γαδάτης, Μιθραδάτης, Μιθριδάτης, Μιθριδάτις, Μιθραδαῖος,
Μιτραδάτης, Ὀξοδάτης, Ὀρονδάτης, Ὀρσοδάτης, Παρσώνδης
(?), Σπιθαδάτης, Σπιθροβάτης (?), Σφενταδάτης, Τηριδά- *given*
της, Τιριδάτης, Φαρανδάκης, Φαρανδάτης, Φερενδάτης. *created*

dāta (dāw). Δαμάτας, Δατάμας, Δατάμης, Δαταφέρνης (?),
Δοτάμας.

*dušta (< *duš). Μεγαδόστης.

P

pāta. Ἀγραβάτης, Ἀρπάτης, Ἀρταβάτας, Ἀρταβάτης, Ἀρ-
ταπάτας, Ἀρταπάτης, Ἀτροπάτης, Βαγαπαῖος, Βαγαπάτης,
Ἰξαβάτης, Ἰξαβάτης, Ἰξαλβάτης, Μαιφάτης, Μαρσαβάτης,
Μεγαβάτης, Μιθροβαῖος, Μιτροβάτης, Νορονδαβάτης,
Ὀκοντοβάτης, Ὀμονδοβάτης, Ὀροβάτης, Ὀρονδαβάτης,
Ὀρονδαπάντης, Ὀροντοπάτης, Ὀδοβάτης, Σατραβάτης,
Σατροπάτης, Τιγραπάτης, Φαρναπάτης, Φαρνικάτης. *protect*

paru. Παρύσατις, Πυράττις, Φάρζιρις (?), Φάρσιρις (?). *much*

*paršana. Παρσώνδης (?).

pitar. Φριαπίτης.

F

farnah. Ἀναφᾶς, Ἀνάφης, Ἀριοφάρνης, Ἀρταφέρνης, Ἀρ- *glay*
ταφρένης, Βαξαφαρμάνης, Βαρζαφάρνης, Βαρνάβαζος, Δαϊ-
φάρνης, Δαϊφέρνης, Δαταφέρνης, Ἰνταφέρνης, Μαῖφαρνος,
Μεγαβέρνης, Μιτραφέρνης, Μαοφέρνης, Ὀλοφέρνης, Ὀνα-
φέρνης, Ὀροφέρνης, Σαιταφάρνης, Σατιφέρνης, Τασιφέρνης,
Τισσαφέρνης, Φαρανδάκης, Φαρανδάτης, Φαρνάβαζος, Φαρ-
ναζάθρης, Φαρνάκη, Φαρνάκης, Φάρνακος, Φαρνακύας, Φαρ-
ναπάτης, Φαρνάσπης, Φαρνόξαρθος, Φαρνούχης, Φαρνούχος,
Φεραύλης (?), Φερενδάτης, Φερεσσεύης (?), Φρανικάτης,
Φραταφέρνης.

*frāta. Εὐφράτας (?), Φραταγούνη, Φραταφέρνης.

*fravartī. Φραόρτης.

*frahāta. Φραάτης (?).

B

baga. Βαγαδάτης, Βάγαζος, Βαγάθωος, Βαγαῖος, Βαγαπαῖος, Βαγαπάτης, Βαγασάκης, Βαγόραζος, Βαγωδάραν, Βαγωδαρανᾶν, Βασσάκης, Μαγαδάτης, Μαγαῖος, Μεγαβάξης, Μεγάβαζος, Μεγαβάρης, Μεγαβάτης, Μεγαβέρνης, Μεγάβυζος, Μεγαδάτης, Μεγαδόστης, Μεγάπανος, Μεγασίδρας, Μεγαφέρνης.

bara. Ἀρταβάριος, Ἀρτάριος (?), Ἀρτεμβάρης, Αὐτοβάρης, Βουβάρης, Βουπάρης, Μεγαβάρης, Οἰβάρης, Οἰβάρας, Οἰβάρης, Ὀρσόβαρις, Σατιβάρης.

*baruva. Γωβρίας (?), Γωβρύας (?), Ῥωπάρης (?), Ῥωπάρης (?).

*bard. Ἀριόμαρδος (?), Μαρδόντης, Μάρδος, Μέρδης, Σμέρδης, Σμερδομένης.

*bigna. Ἀριαβίγνης.

*bū. Βουβάκης, Βουβάρης, Βουπάρης.

*buxša. Βόξος (?), Μεγάβυζος.

M

māta. Κομάτης (?), Ματάκης (?).

maθišta. Μασίστης, Μασίστιος, Μασίστρης.

Māda. Μῆδος.

maniš. Ἀριαμένης, Ἀριάμνης (?), Ἀριμένης, Ἀρσαμένης, Ἀρτάμης, Ἀρτάμνης, Ἀρτάνης, Ἀχαιμένης, Ἀχαιμενίδης, Ἱεραμένης, Μενίσκος (?), Μενοστάνης (?), Σειράμνης (?), Σισάμνης, Σπιταμᾶς, Σπιταμένης, Σταμένης (?), Φραδασμένης (?), Φαρασμάνης (?), Φαρισμάνης (?).

*margā. Ἀμόργης, Ὀμάργης, Ὀμάργης, Ὀμάρτης (?), Ὀμάρτης (?).

***marduna.** Μαρδόνιος (?), Μάρδων (?).

***mardvan.** Μαρδόνιος (?), Μάρδων (?).

mazdah. Αύρομάσδης, Μαζαία, Μαζαῖος, Μαζάκης, Μαζάρης, Μάζαρος, Μαζήνης, Ὠρομάζης.

māh. Μαδάτας, Μαδέτης, Μάης, Μαιβουζάνης, Μαιδάτας, Μαίφαρνος, Μαιφάτης.

Mithra (Mitra). Ἀρμαμίθρης, Ἀσπαμίθρης, Μηθραφέρνης, Μητρώστης, Μίθαρος, Μιθραδάτης, Μιθραῖος, Μιθράνης, Μιθραξίδης, Μίθρας, Μιθρατῶχμης, Μιθραύστης, Μιθρήνης, Μιθριδᾶτις, Μιθρίνης, Μιθροάξης, Μιθροβαῖος, Μιθροβαρζάνης, Μιθροβουζάνης, Μιθροδαῖος, Μιθροπανύστης, Μιθροπάστης, Μίτρα, Μιτραγάθης, Μιτραδάτης, Μιτραῖος, Μιτράνης, Μιτραφέρνης, Μιτροβάτης, Ῥεομίθρης, Σιρομίθρης, Σισιμίθρης, Σουσαμίθρης, Σπαμίθρης, Ὠμισος.

Y

yam. Ἀβίλτακα (Ἀβιάτακα) (?).

R

***ramna.** Ἀριαράμνης.

***rudra.** Ῥοδογούνης, Ῥωδάσπης (?).

V

***vaxštra.** Κναξάρης.

vardana. Ἀριοβαρζάνης, Ἀρτιβαρζάνης, Βαρζάνης, Μιθροβαρζάνης, Ναβαρζάνης.

***varšan.** Ὀάρσης (?), Ὀάρτης (?).

vazarka. Ταναοξάρης, Ταννοξάρκης.

Vahauka. Ὠχος.

va(h)u. Ἀρτόμας (?), Ἀρτούχας (?), Δαρειαία, Δαρειαῖος, Δαρειῖος, Δαρήκης, Ὀβορζος (?), Οἰβάρας (?), Οἰβάρας, Οἰβάρης (?), Οἰόβαζος (?), Ὠμισος.

- *vīd. Ἀρταβίδης.
 *vidarna. Ἰδέρνης, Ὑδάρνης.
 *viⁿda(t). Ἰνταφέρνης.
 *višta. Ὑστιάσπης.

S

- *sāka. Βαγασάκης (?), Πετησάκης (?).
 Suguda. Ἰσογαῖος, Σεκυνδιανός, Σογδιανός, Σόγδιος.
 stāna. Βισθάνης, Ἰστάνης, Μενοστάνης, Ὑστάνης.
 spāda. ῥανοσβάτης (?).
 *spiθ^{ra}. Σπιθραδάτης (?), Σπιθριδάτης (?), Σπιθροβά-
 τής (?).

Š

- šiyāti. Παρύσατις, Πυράττις, Σατιβάρας, Σατιβαρζάνης,
 Σατιφέρνης, Τασιφέρνης, Φάρξιρις (?), Φάρσιρις (?). *happan*

Z

- zana. Ἀρισταζάνης, Ἀρταζάνης.

H

- *haxā (nom. sing.). Ἀχαιμένος, Ἀχαιμενίδης.
 ham. Ἀμήστρις (?).
 *hūta. Ὀτάσπης (?).

HYPOCÓRISTIC SUFFIXES

SUFFIXES used in forming hypocoristic names, together with the names in which they appear.

a. Ἀδεύης, Ἀπάμα, Βόγης, Μάης (?), Στάγης (?), Τάγης (?).

(a)iya. Ἀδούσιος, Ἀριαῖος, Ἀρίβαιος, Βαγαῖος, Βαγαπαῖος, Βουγαῖος, Ἰμαῖος, Μαγαῖος, Μαζαία, Μαζαῖος, Μασίστιος, Μέρδης, Μιθραῖος, Μιτραῖος, Μουχαῖος, Σμέρδης, Τιραῖος.

(a)ka. Ἀρνάκης, Ἀρσάκης, Ἀρσίκας (?), Ἀσπακος, Βαζάκης, Δηϊόκης, Μαζάκης, Ματάκης, Μενίσκος, Πασάκης (?), Ῥωσάκης (?), Σταβάκης, Φαρνάκη, Φαρνάκης, Φάρνακος.

(a)na. Ἀζάνης, Βαζάνης (?), Μαζήνης, Μιθράνης, Μιθρήνης, Μιτράνης.

(a)ra. Μαζάρης, Μάζαρος, Μασίστρης.

(i)ka. Ἀρσίκας (?), Ῥαθονίκης.

(i)na. Βαρσίνη (?), Ὀρξίνη, Ῥαδίνης, Ῥαθίνης.

(i)ta. Ἀρσίτης.

(u)ka. Φαρνούχης, Φαρνοῦχος.

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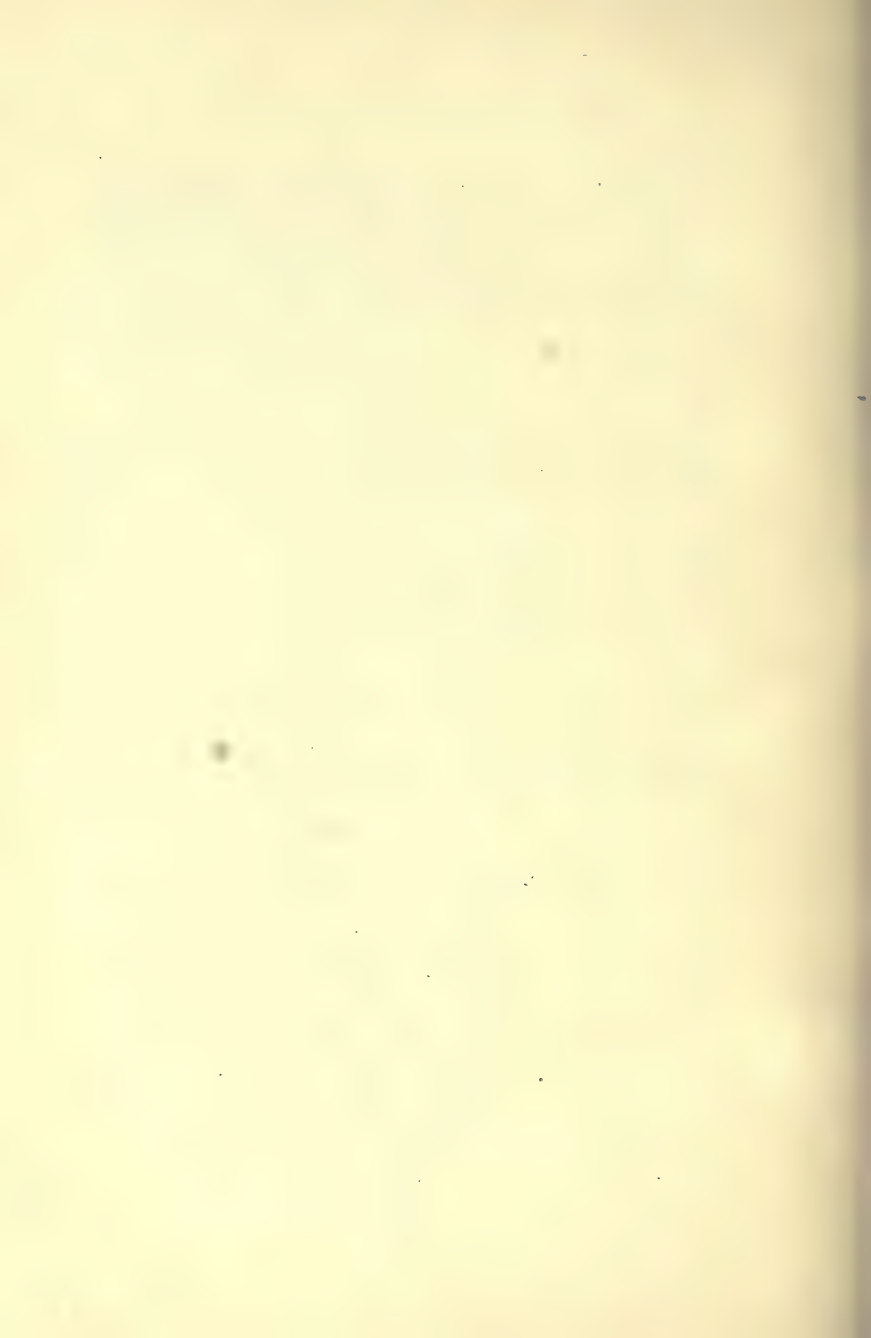
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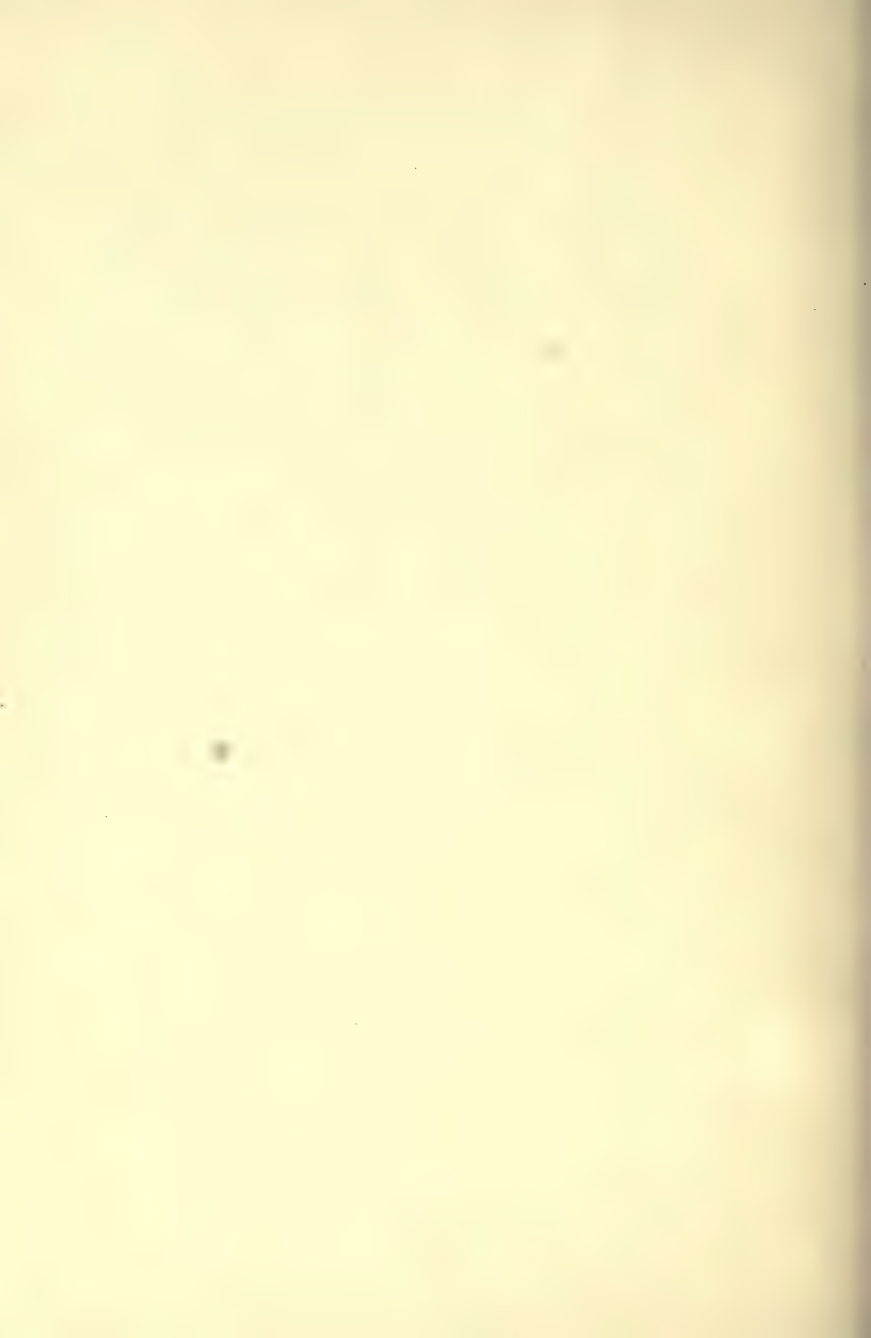
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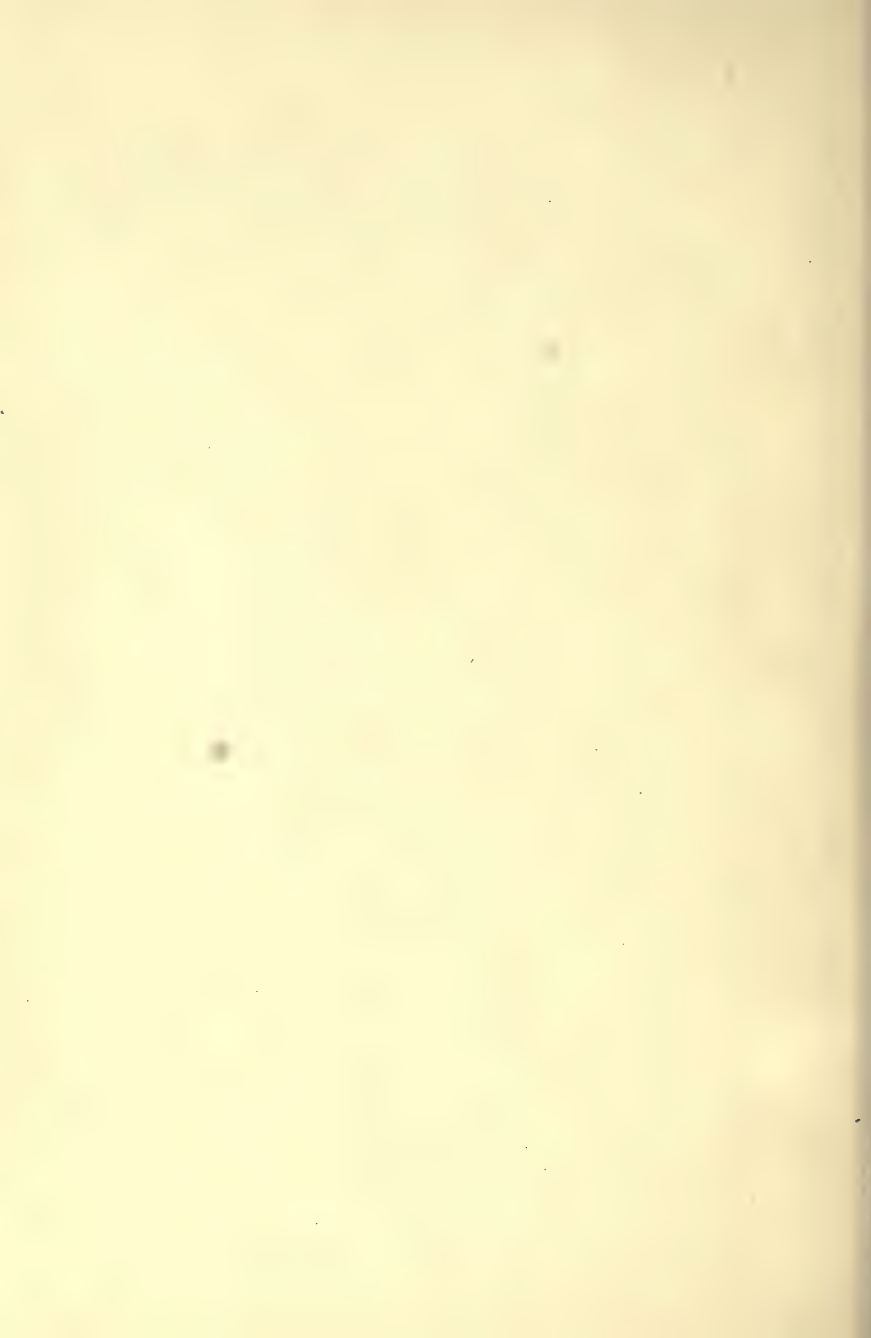
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